

PREPARING BIBLE COLLEGE WOMEN FOR THE GREAT COMMISSION

A HOLISTIC CONNECTED MODEL OF TEACHING

A THESIS

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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MAY 2011

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ABSTRACT

In all the clamor surrounding 1 Timothy 2:11-12, Paul's instruction to "let a woman learn" has been overshadowed. Yet, women's education in spiritual and biblical matters ought to be taught in the church to equip them for the Great Commission mandate. This thesis-project explores the effectiveness of an existing spiritual education curriculum in the form of a mentoring program for college women.

The evaluator uses the positions of women's epistemological development proposed by Belenky and her colleagues as a basis for evaluation. The author also discusses various women of the Bible as it relates to the mentoring program and one's understanding of how the program ought to be restructured. The final outcome of the project takes the form of a proposal for a new women's ministry minor.

CHAPTER 1

INTRODUCTION

Wendy: Peter Pan! Oh, Peter, I knew you'd come back! I saved your shadow for you. Oh I do hope it isn't rumpled. You know, you look exactly the way I thought you would. Oh, a little taller perhaps. But then . . . (laughing) You can't stick it on with soap, Peter. It needs sewing. That's the proper way to do it. Although, come to think of it, I've never thought about it before. Sewing shadows, I mean. Of course, I knew it was your shadow the minute I saw it. And I said to myself, "I'll put it away for him until he comes back. He's sure to come back." And you did, didn't you, Peter? After all, one can't leave his shadow lying about . . . and not miss it sooner or later, don't you agree? But what I still don't understand is how Nana got it in the first place. She really isn't . . . Oh, sit down. It won't take long. She really isn't vicious, you know. She's a wonderful nurse, although father says—

Peter Pan: Girls talk too much.

Wendy: (laughing) Yes, girls talk too—hmmm? Oh.

Peter Pan: Well, get on with it, girl.

Wendy: My name is Wendy, Wendy Moira Angela Darling.

Peter Pan: Wendy's enough.

—Walt Disney, *Peter Pan*

The Problem: Devaluing Women's Speech

In movies, books, blogs, and jokes, the words chit-chat, small talk, chatter, drivel, gab, gossip, hot air, idle talk, jabber, jargon, murmur, ranting, clucking,¹ incessant, ongoing, and excessive are used to describe women's speech. The belief that women talk more than men in most or all situations is the subject of ongoing debate. Like Peter Pan, most boys believe that girls talk too much. Popular Christian parenting author

¹ James Dobson, in his endorsement of the Disney princess industry, says, "Not everyone is thrilled about the reemergence of the princess movement of course. Some feminists have been clucking nervously about it for years." *Bringing Up Girls* (Carol Stream, IL: Tyndale House, 2010), 119.

James Dobson agrees that women talk more than men do and notes the “reward” of talking for women:

It is impossible to overstate the importance of talking in the lives of girls and women. Though estimates vary, it appears that males use about seven thousand words per day; and females twenty thousand. Women not only talk more, but their enjoyment in conversation is far more intense. Connecting through talking activates the pleasure centers of a girl’s brain, providing a huge emotional reward for her. It is why teen girls are obsessed with text messaging and computer chat rooms. It also explains why one of the most common sources of disappointment women express about married life is that the guys won’t talk to them. Show me a husband who keeps his thoughts to himself and I will show you a frustrated wife.²

However, Janet Holmes, a professor and linguistic researcher, notes the idea that women talk more than men is a falsehood.

Despite the widespread belief that women talk more than men, most of the available evidence suggests just the opposite. When women and men are together, it is the men who talk most. Two Canadian researchers, Deborah James and Janice Drakich, reviewed sixty-three studies which examined the amount of talk used by American women and men in different contexts. Women talked more than men in only two studies. . . . In other public contexts, too, such as seminars and debates, when women and men are deliberately given an equal amount of the highly valued talking time, there is often a perception that they are getting more than their fair share. Dale Spender explains this as follows: The talkativeness of women has been gauged in comparison not with men but with silence. Women have not been judged on the grounds of whether they talk more than men, but of whether they talk more than silent women.³

The words and speech of women are often devalued and deemed insignificant.

In their study on women’s knowledge and voice, social science researcher Mary Belenky and her colleagues point out “‘women’s talk’ in both style (hesitant, qualified, question-

² Dobson, *Bringing Up Girls*, 33.

³ Janet Holmes, “‘Women Talk Too Much,” in *Language Myths* (London and New York: Penguin, 1998), 41-49; the quote is from page 48.

posing) and content (concern for the everyday, the practical, and the interpersonal) is typically devalued by men and women alike. Women talk less in mixed groups and are interrupted more often.”⁴

The Power of Words

Whether written or spoken, words have power and authority. The commonly quoted song, “Sticks and stones may break my bones, but words can never hurt me,” is often taught to children as a defense against the cruel behavior of other children. Mothers and fathers tell their children that words cannot hurt them, so the child will ignore a bully’s harshness. As children are taught the song, however, a fallacy is created and a disservice is done. The child is taught to ignore or overlook the harmful words that affect them so much. As parents teach this song, the true power of words is nullified and underestimated. Sticks and stones may break bones, but words can break spirits. Words can raise up leaders and tear down civilizations. Words can give life, hope, and faith. Words also have the power to hurt, wound, and in some cases paralyze the psyche of human beings.

The written word has power. “The pen is mightier than the sword”⁵ has been proven true numerous times. A certain authority comes with written words, for these words can motivate hearts and minds to accept what is written as truth, regardless of the validity of the written statements. Newspapers, books, websites, journals, and

⁴ Mary Field Belenky et al., *Women’s Ways of Knowing* (New York: Basic Books, 1997), 18.

⁵ Edward Lytton, *Richelieu; Or the Conspiracy: A Play in Five Acts*, 2nd ed. (London: Saunders and Otley, 1839).

letters have power to influence thoughts and actions. Karl Marx and Friedrich Engels wrote *The Communist Manifesto*, considered to be one of the most influential political books of all time. Charles Darwin's *The Origin of Species* forever changed the course of biology, and in the United States, teaching in classrooms across the country has been permanently affected. Regardless of one's religion, the Bible stands as the most influential book of all time. The words written in the Bible have been quoted, preached, sung, incorporated into legal systems, debated, disputed, and discussed in myriad ways. Few other books spark such emotion and response. Written words, especially words found in the Bible, have great power.

The spoken word has power, too. The human brain creates and stores memories in a unique fashion. The brain has a fleeting photographic memory, called iconic memory, of visual images; for a few tenths of a second the eyes register an exact representation of a scene and the brain can recall any part of it in amazing detail.⁶ Echoic memory is impeccable, though fleeting, memory for auditory stimuli lasting three to four seconds.⁷ Sensory memory, iconic memory, and echoic memory are stored in the mind's short-term memory. With rehearsal, conscious repetition, or repeated exposure and review of those memories, short-term memory becomes long-term memory. The human brain has the power to create powerful, reliable memories when stressed or excited.

When we are excited or stressed, emotion-triggered stress hormones make more glucose energy available to fuel brain activity, signaling the brain that

⁶ David G. Myers, *Psychology*, 9th ed., in modules (Holland, MI: Worth Publishers, 2010), 336-37.

⁷ Myers, 337.

something important has happened. Moreover, the amygdale, two-emotion processing clusters in the limbic system, boosts activity and available proteins in the brain's memory-forming areas. The result? Arousal can sear certain events into the brain, while disrupting memory for neutral events around the same time.⁸

Words spoken during times of brain arousal or during times of stress are remembered in vivid detail and are known as flashbulb memories. Flashbulb memories of words can affect a person for years after the words are spoken. The spoken word has power, and the human brain remembers important words in long-term memory storage.

The Importance of Language

Broadly stated, communication is the process of making and sharing meanings . . . communication is a transaction. Communication is a transactional process where parties act simultaneously as senders or receivers of messages. All human behavior is continuous dialogue.

—Kelly J. Welch, *Family Life Now*

Without verbal communication, it is hard to imagine the human species' survival for very long. Babies who receive little or no communication suffer from what doctors call "failure to thrive," and their mental and physical development is impaired even if their basic needs (e.g., feeding and clothing) are met. Parents who communicate in loving ways with their children teach a child that his or her opinions and thoughts matter. At any age, words are important to a human being, as the ability to create meaning through spoken language distinguishes human beings from animals. Animals

⁸ Myers, 314.

are able to communicate, but no studies have shown that they can create meaning as they speak to one another.

As creator, God saw fit to give language to humankind, and God had a plan for men and women to use their verbal abilities. In classical and operant conditioning, words are integral for behavior shaping and modification.⁹ Through continual verbal reinforcements, children are taught how they should respond in certain situations, what is appropriate and inappropriate according to their gender, and what parents and society expect of them. The spoken word is an integral part of human communication. Through the spoken word, one conveys ideas, thoughts, and feelings; an individual's way of expressing himself or herself is called one's voice. Relationship counselors ensure couples that communication and dialogue are key factors in establishing healthy, vibrant relationships. One's voice is important in a relationship.

The Theological Significance of Language

God's relationship to humankind is nestled in his dialogue: the Word, the holy Bible. In the Bible, God's spoken words to men and women clearly show his message, purpose, plans, and love for his creation. God's words cannot be separated from God's voice, and the voice of God is a crucial aspect of human spirituality and maturity in the Old Testament, whether in the life of Adam, Moses, David, or Abraham. When God speaks, humans are to listen intently and obey the word of the Lord. There is no scriptural evidence in the entire canon advocating disobedience to or blatant disregard

⁹ Myers, 305.

of God's voice. More than eighteen hundred times in the Old Testament, the biblical writers claim that their words are the very words of God, and thus God's words have utmost importance.

In Creation

Because they have been created in the image of God, men and women were given voices and the ability to speak in God's providential creation. Within the Genesis creation account, a warning or admonition against women speaking or using their voices is not found. In Genesis 1:3, God speaks for the first time. Within the first twenty-nine verses of Genesis 1, God speaks nine times. God's voice spoke the universe into being. "We are used to thinking that it was light that broke the primordial darkness from which all life comes, but it was really God's voice that shattered the silence: 'Let there be light.' Sound preceded light; we hear before we can see."¹⁰ Inherent in God's voice is authority, power, and life, and therefore the voices of God's created beings, his image-bearers, male and female, also hold subsequent authority, power, and life.

In the Church

Yet, in many Christian churches, women are encouraged not to speak; rather, they are encouraged to be silent, to yield to the voices of men. Silence is taught and reinforced in the church and in the home.

¹⁰ Stephen H. Webb, *The Divine Voice: Christian Proclamation and the Theology of Sound* (Grand Rapids: Brazos, 2004), 47.

Words have power, so the lack of words is also powerful. Silence is powerful. The silence of women in churches is rooted in one's beliefs about authority, headship, and leadership. Belenky and her colleagues say about women's silence, "All women grow up having to deal with historically and culturally engrained definitions of femininity and womanhood—one common theme being that women, like children, should be seen and not heard."¹¹

The imposition of silence on women in the church, referring to public preaching, teaching, and holding positions of authority, is most often supported by the writings of Paul the apostle in 1 Timothy 2:11-15, where Paul says:

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

These few verses have caused much controversy, confusion, and discord over the centuries of church history. They could easily be named "the verses heard round the world," because the implications are so far-reaching. In this passage, Paul is writing to Timothy, the young pastor he appointed in Ephesus, to give him necessary advice regarding how to keep the church in decent order and functioning properly in the midst of heresy and strife among the believers. The true meaning of Paul's statement has been hotly debated among scholars, with two main schools of thought emerging in relation to the role of women in the church: egalitarianism and complementarianism.

¹¹ Belenky et al., 5.

Egalitarians believe Paul is not arguing against women in public preaching and teaching ministry for all situations and all times; rather, he is dealing with specific issues in the Ephesian church. Complementarians believe Paul is arguing for male leadership and headship in the church for all people and for all times.

In the view of complementarians, Paul sets forth principles for maintaining order in the church, and any variance from this model constitutes an unbiblical view of womanhood. Complementarians do not advocate women in pastoral ministry and consider the presence of women in pastoral roles to be blatant sin and even rebellion toward God and his created design of male headship. Complementarians take Paul's advice to Timothy as both divine mandate and a call for all women for all time to remain silent in the church. They believe Paul forbids women to preach, teach, or have authority over a man in the church. John Piper and Wayne Grudem, founders of the Council on Biblical Manhood and Womanhood, explain the passage from 1 Timothy in this way:

When Paul says in 1 Timothy 2:12, "I do not permit a woman to teach or to have authority over a man; she must be silent," we do not understand him to mean an absolute prohibition of all teaching by women. Paul instructs the older women to "teach what is good. Then they can train the younger women." (Titus 2:3-4), and he commends the teaching that Eunice and Lois gave to her son and grandson Timothy (2 Timothy 1:5; 3:14). Proverbs praises the ideal wife because "She speaks with wisdom and faithful instruction on her tongue" (Proverbs 31:26). Paul endorses women prophesying in church (1 Corinthians 11:5) and says that men "learn" by such prophesying (1 Corinthians 14:31) and that the members (presumably men and women) should "teach and admonish one another with all wisdom, as you sing songs, hymns, and spiritual songs" (Colossians 3:16). Then, of course, there is Priscilla at Aquila's side correcting Apollos (Acts 18:26). It is arbitrary to think that Paul had every form of teaching in mind in 1 Timothy 2:12. Teaching and learning are such broad terms that it is *impossible* that women not teach men and

men not learn from women *in some sense*. There is a way that nature teaches (1 Corinthians 11:14) and a fig tree teaches (Matthew 24:32) and suffering teaches (Hebrews 5:8) and human behavior teaches. (1 Corinthians 4:6; 1 Peter 3:1). If Paul did not have every conceivable form of teaching and learning in mind, what did he mean? Along with the fact that the setting here is the church assembled for prayer and teaching (1 Timothy 2:8-10; 3:15), the best clue is by coupling of “teaching” with “having authority over men.” We would say that the teaching inappropriate for a woman is the teaching of men in settings or ways that dishonor the calling of men to bear the primary responsibility for teaching and leadership. This primary responsibility is to be carried by the pastors or elders. Therefore, we think it is God's will that only men bear the responsibility for this office.¹²

Piper and Grudem further explain the idea of biblical headship:

In the home, when a husband leads like Christ and a wife responds like the bride of Christ, there is harmony and mutuality that is more beautiful and more satisfying than any pattern of marriage created by man. Biblical headship for the husband is the divine calling to take primary responsibility for Christlike, servant-leadership, protection and provision in the home. Biblical submission for the wife is the divine calling to honor and affirm her husband's leadership and help carry it through according to her gifts. . . . The same is true of God's design for the leadership of the church. The realities of headship and submission in marriage have their counterparts in the church. This Paul speaks of authority and submission in 1 Timothy 2:11-12. We will try to show that “authority” refers to the divine calling of spiritual, gifted men to take primary responsibility as elders for Christlike, servant-leadership and teaching in the church. And “submission” refers to the divine calling of the rest of various ministries available to men and women in the service of Christ.¹³

Egalitarians, by contrast, believe God calls women to preach, teach, and hold positions of authority with as much validity as men do. Rather than adhering to a view of hierarchy in the home, egalitarians believe in the mutual submission of a husband

¹² John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood* (Wheaton, IL: Crossway, 1991), 69.

¹³ Piper and Grudem, 52-53.

and wife. In *Discovering Biblical Equality*, Ronald Pierce and Rebecca Groothuis explain the egalitarian view of authority:

Egalitarianism recognizes patterns of authority in the family, church and society—it is not anarchistic—but rejects the notion that any office, ministry or opportunity should be denied anyone on the grounds of gender alone. This is because women and men are made equally in God’s image and likeness (Gen 1:27), are equally fallen (Rom 3:23), equally redeemable through Christ’s life, death and resurrection (Jn 3:16), equally heirs of God in Christ (1 Pet 3:7), and equally able to be filled and empowered by the Holy Spirit for life and ministry (Acts 2:17). Consequently, any limits placed on the gifts and abilities of women should be challenged through a rigorous investigation of the biblical texts—rightly interpreted and harmonized with the whole of God’s Word.¹⁴

In the Home

Despite its original focus on pastoral and public ministry, the complementarian stance of silence for women in the church has been extended to the Christian home by popular Christian pastors, authors, and organizations such as Bill Gothard and the Vision Forum, and even Emergent pastor Mark Driscoll hints at the notion. First Peter 3 opens with the admonition for women to have a quiet and gentle spirit:

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you

¹⁴ Ronald W. Pierce and Rebecca Merrill Groothuis, *Discovering Biblical Equality* (Downers Grove, IL: InterVarsity Press, 2005), 13-14.

are her children, if you do good and do not fear anything that is frightening.¹⁵

The admonition to show a quiet and gentle spirit and respect for one's husband has evolved and emerged into a requirement of silence or lack of words, ideas, and thoughts on the part of a woman, especially if those ideas could be understood as being disrespectful to her husband or undermining his headship or authority in the home. Through proper respect, unwavering obedience, and silence, women are assured of God's blessing upon their lives and a happy, healthy home. Popular author Martha Peace offers this advice to wives in terms of respect for one's husband:

Probably the most helpful thing you can do is ask your husband to hold you accountable for showing respect to him. If he agrees, he would, then, point out your disrespectful words, tone, or countenance. If your natural tendency is to rebel and perhaps get "out of hand," ask him (before the next incident) that as it occurs to instruct you to take the time to think about how you are acting and pray about it. When you are calmer, then come back and he will discuss it with you. A fool will not listen and might "blow up" at this point (Proverbs 12:15-16). However, you can choose to be wise and righteous. "The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things" (Proverbs 15:28). How willing you are to let your husband help you in this way will reflect your level of maturity and commitment to the Lord Jesus Christ.¹⁶

Here, Peace assesses a woman's "level of maturity and commitment to the Lord" in terms of her willingness to obey her husband.

Doug Phillips, founder of the Vision Forum, a ministry that "exists to encourage and equip the biblical family, to train and facilitate fathers leading their families in righteousness, and to provide a forum of events, messages, and resources to assist in

¹⁵ 1 Peter 3:1-6.

¹⁶ Martha Peace, *The Excellent Wife* (Bemidji, MN: Focus Publishing, 1999), 109.

your family's multi-generational legacy of faithfulness," explains the importance of biblical patriarchy on his website.¹⁷ Phillips believes patriarchy is the cure for many of the ailments in Christianity and, in turn, the United States:

From time to time, God in His providence, allows not only for the testing of his saints, but for divisions, schisms and heresies to arise, that from such, His Church will grow in maturity and purity of faith, doctrine and practice. It is in the context of such "testing times" that God's people are often reminded to "open the lost book of the law," and return to the ancient paths—the eternal, unchanging truths found within the pages of Holy Scripture.

Central to the crisis of this era is the systematic attack on the timeless truths of biblical patriarchy. This attack includes the movement to subvert the biblical model of the family, and redefine the very meaning of fatherhood and motherhood, masculinity, femininity, and the parent and child relationship. We emphasize the importance of biblical patriarchy, not because it is greater than other doctrines, but because it is being actively attacked by unbelievers and professing Christians alike. Egalitarian feminism is a false ideology that has bred false doctrine in the church and seduced many believers. In conscious opposition to feminism, egalitarianism, and the humanistic philosophies of the present time, the church should proclaim the Gospel centered doctrine of biblical patriarchy as an essential element of God's ordained pattern for human relationships and institutions.¹⁸

Patriarchy promotes the ultimate authority of the man in the home and church.

Award-winning journalist and pastor, J. Lee Grady, explains patriarchy this way:

The rigid, patriarchal view of the Christian family says that men have been placed in the God-ordained role of full-time boss and provider. The husband's role, according to the conservative religious model, is to lead and protect his wife, while her role is to trust him and submit to his authority at all times without question. Since he is supposedly smarter,

¹⁷ Vision Forum Ministries, <http://www.visionforumministries.org/home/about>, Posted: August 7, 2010. Accessed: December 28, 2010.

¹⁸ Vision Forum Ministries, http://www.visionforumministries.org/home/about/biblical_patriarchy.aspx, Posted: August 7, 2010. Accessed: December 28, 2010.

stronger and more spiritually capable, the woman has no option but to accept her inferior status.¹⁹

In 2001, The Vision Forum cites an article written by John Bunyan, “The Duty of Wives,” as an attempt to demonstrate support for their position on the subject of dominion and power:

While men are called to public spheres of dominion beyond the home, their dominion begins within the home, and a man’s qualification to lead and ability to lead well in the public square is based upon his prior success in ruling his household (Mal. 4:6; Eph. 6:4; 1 Tim. 3:5). Since the woman was created as a helper to her husband, as the bearer of children, and as a “keeper at home,” the God-ordained and proper sphere of dominion for a wife is the household and that which is connected with the home, although her domestic calling, as a representative of and helper to her husband, may well involve activity in the marketplace and larger community (Gen. 2:18ff.; Prov. 31:10-31; Tit. 2:4-5).²⁰

The Consequences of Devaluing Women’s Speech

As women’s voices are silenced in the church and in the home, their intellectual growth, emotional maturity, self-esteem, and self-worth are also deeply affected. In their comprehensive study of women’s ways of learning, Belenky and her colleagues found that women’s voices are multifaceted.

What we had not anticipated was that “voice” was more than an academic shorthand for a person’s point of view. Well after we were into our interviews with women, we became aware that it is a metaphor that can apply to many aspects of women’s experience and development. In describing their lives, women commonly talked about voice and silence: “speaking up,” “speaking out,” “being silenced,” “not being heard,”

¹⁹ J. Lee Grady, *Ten Lies the Church Tells Women*, Revised and Updated (Lake Mary:Charisma House, 2006), 80.

²⁰ Vision Forum Ministries, http://www.visionforumministries.org/issues/historic_controversies/the_duty_of_wives.aspx, Posted: August 7, 2010. Accessed: December 28, 2010.

“really listening,” “really talking,” “words as weapons,” “feeling deaf and dumb,” “having no words,” “saying what you mean,” “listening to be heard,” and so on in an endless variety of connotations all having to do with sense of mind, self-worth, and feelings of isolation from or connection to others. We found that women repeatedly used the metaphor of voice to depict their intellectual and ethical development; and that the development of a sense of voice, mind and self were intricately intertwined.²¹

Women’s sense of being, their very personhood, is contained within their voices.

Without a voice, a woman can feel hopeless and lost.

The sentence of silence for women has another consequence. As women are silenced, their spirituality is affected. “The question of women’s spirituality (how they know and relate to God) cannot be separated from epistemology (how we know what we know). Spirituality, most simply put, has to do with knowing God.”²² As women lose their voices (i.e., feelings, thoughts, and ideas) in church and in the home, they are relegated to spiritual immaturity. Without a proper knowledge of God, women cannot grow spiritually.

Belenky and her colleagues chose to study women only in their groundbreaking analysis of women’s stages of knowing and learning. They studied women from nine different academic institutions and “invisible colleges” such as family agencies that deal with clients seeking information about or assistance with parenting.²³ Their research was fueled by William Perry’s *Forms of Intellectual and Ethical Development in the College Years*, which “describes how students’ conceptions of the nature and origins of

²¹ Belenky et al., 18.

²² Alice Mathews, *Preaching That Speaks to Women* (Grand Rapids, MI: Baker Academic, 2003), 95.

²³ Belenky et al., 12.

knowledge evolve and how their understanding of themselves as knowers changes over time.”²⁴ Perry included a few women in his study but focused on male students. Perry then used his male-based rubric to explain women’s knowledge development. Belenky and her colleagues wondered if female development in this area is different from male development. Their question led to an extensive study resulting in the articulation of female stages of knowledge evolution and understanding of themselves as knowers. The five stages of women’s knowing are silence, received knowledge, subjective knowledge, procedural knowledge, and constructed knowledge.²⁵

The positions of women’s knowing offer a much needed guide in the development of spiritual formation curriculum and programs for women. If women’s ways of knowing are tied to women’s spirituality, then the church must help women move through these positions to become spiritually mature disciples, followers of Christ. Christ’s divine mandate is found in Matthew 28:18-20: “And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” The mandate is not gender-specific. God has called his church to create disciples of men and women for his glory and honor. The church is called to create disciples who, after being spiritually formed

²⁴ Belenky et al., 9.

²⁵ See Belenky et al.

and shaped, create other disciples until witnesses of Christ are found all over the planet, even in the uttermost parts of the world.

If women are kept in the position of knowing equated to silence, they cannot become mature believers who love God with all their mind, heart, and soul. For Christian leaders, helping women find and learn to use their voices, rather than keeping them in silence, is an important way to combat helplessness and depression.

The continued injunction against articulating needs, feelings, and experiences must constrain the development of hearts and minds, because it is through speaking and listening that we develop our capacities to talk and to think things through. The fact that women are expected to curtail their voice may account for the greater prevalence of clinical depression and learned helplessness among women than among men.²⁶

In all the clamor surrounding 1 Timothy 2:11-12, Paul's instruction to "let a woman learn" has been overshadowed. Women's education in spiritual and biblical matters can be taught in another "invisible college," the church. This thesis-project will explore the effectiveness of a spiritual education curriculum in the form of a mentoring program for college-aged women, originally taught at Central Bible College (Springfield, MO).

The evaluator will use the positions of women's epistemological development proposed by Belenky and her colleagues as the basis for the evaluation. The author will also discuss various women of the Bible as it relates to the mentoring program, and one's understanding of how the program ought to be restructured. The final outcome

²⁶ Belenky et al., 167.

of the project will take the form of a proposal for a new minor focused on women's ministry.

The Setting

Central Bible College is the denominational institution created by the Assemblies of God for the sole purpose of training of ministers and missionaries. For nearly ninety years, the college has had a worldwide impact. As a Pentecostal institution, CBC's leaders believe God has poured out his spirit on both men and women as prophesied in Joel 2:28-29, "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit."

As a training ground for vocational ministry, the campus life revolves around chapel attendance five days a week, and classroom instruction that is enhanced by an overarching spiritual focus. Since the college resides in the same city as the denominational headquarters, the chapel hosts speakers from around the world that include pastors, church leaders, and denominational officials. The faculty consists of thirty-one full time faculty, including eight female faculty members.

As a result of the institution's exclusive dedication to the training of ministers and missionaries, CBC shares many of the traits present in a local church. One such trait is the silencing of women's voices and the narrowly defined roles of women in the home and in the church. Because the faculty and administrators are trusted authorities for the

students, female students consistently report confusion and discouragement when they are taught by male professors and administrators that their perceived calling to vocational ministry is not what their primary pursuit should be. Rather, their ministry outside the home is a distant second to the claim that their greatest calling is to be a wife and mother. Male and female students are taught these narrowly defined roles while at the college and then perpetuate these same ideologies once they are ministering in various contexts.²⁷

It is the position of this thesis-project that in order for female ministry students to become effective ministers in their local churches, their education must include discipleship and mentoring inside and outside the classroom by a male faculty member associated with their program of study. *Women's Ways of Knowing* concludes, "We believe that connected knowing comes more easily to many women than does separate knowing."²⁸ Through a connected model of teaching and discipleship, women can soar in their God-given callings. As the female students graduate, they will be given areas of responsibility and authority, and their ministry will most likely include a ministry to women at some point in their lives. If the students are properly educated in women's issues and properly mentored and disciplined, they can then disciple other women in their

²⁷ Belenky and her colleagues explain the need for female and male fallible professors. "Women have been taught by generations of men that males have greater powers of rationality than females have. When a male professor presents only the impeccable products of his thinking, it is especially difficult for a woman student to believe that she can produce such a thought. And remember that in the groves of academe, in spite of the women's movement, most of the teachers are still male, although more than half of the students are now female. Women students need opportunities to watch women professors solve (and fail to solve) problems and male professors fail to solve (and succeed in solving) problems. They need models of thinking as a human, imperfect, and attainable activity." Belenky et. al, 217.

²⁸ Belenky et al., 229.

ministry. If they graduate without this training, then Central Bible College has failed in its mission to train men and women for full-time, vocational ministry. God has entrusted CBC with students for four years on the campus. As an institution, CBC must be faithful to its mission and train women for ministry.

Conclusion

Words have power. They have power to heal and restore. They have power to give life and hope. Unfortunately, women are often stripped of their power when they are encouraged to remain silent in the church and in the home. As they are silenced, they suffer the consequences of stifled growth in all that God has for them spiritually, emotionally, and intellectually. This stifled growth results in women who are not fully equipped to fulfill God's Great Commission and Great Commandment.

Yet, on the Bible college campus where women are being trained to use their voices in the redemptive work of God, this cannot be accepted. Women must be provided a holistic spiritual formation curriculum that considers and addresses the uniqueness of their womanhood.

CHAPTER 2

THEOLOGICAL FRAMEWORK

If women who sense God's call upon their lives are to be adequately trained in the Bible college setting, it is imperative that the institution provide an education that also includes mentoring outside of the classroom. It is through mentoring both in and out of the classroom that women students will learn to use their voice in positive ways for the kingdom of God. For the purpose of this thesis-project, *voice* may be understood as the intellectual, ethical, and spiritual development and use of influence.

With this in mind, this chapter begins by showing that a biblical mandate to teach women does exist. For women in Bible college, this mandate to teach must include instruction that enables women to discover their voice in order for them to faithfully fulfill God's call upon their lives. It will continue by briefly examining several biblical women and how their voices negatively or positively influenced their situations. These biblical women provide the foundations for demonstrating to modern women students how women's voices may be used. Then, it will conclude by discussing a possible connected-model of instruction used by Jesus that may be applied to the teaching of women.

A Mandate to Teach

Matthew 28 provides the foundation for the mandate to teach. Matthew's gospel concludes with the Great Commission when Jesus tells his disciples, "All authority

in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”¹ The mandate to make disciples is accomplished by means of “teaching.”

It is important to note that in this text the mandate to make disciples is directly connected to Jesus’ announcement regarding the authority he now possesses. Jesus extends his divine authority to his disciples as he issues the central task they are to complete. The vehicle to accomplishing this task is through teaching. In addition, the fact that Jesus promises his presence “until the end of the age” indicates that this charge belongs not only to the initial disciples who accompanied Jesus during his earthly ministry, but it belongs to each and every believer until Christ returns.

Yet, even this command may be traced back to Jesus’ statements regarding the greatest commands that all of God’s people must obey. In Matthew 22:18, Jesus answers a teacher of the law when questioned about the greatest Old Testament command, saying, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment.” This command applies to both men and women. Loving the Lord with all of a woman’s heart, soul, mind, and strength is the greatest command that a woman must seek to obey. Scripture teaches believers to grow in the grace and knowledge of Jesus Christ, and to love God

¹ Matthew 28:18-20.

with their minds.² Therefore, the highest calling for a woman is to love God and grow spiritually, mentally, and intellectually in the ways of God and the highest calling for Christian believers is to teach.

Jesus' response in Matthew 22 comes from Deuteronomy 6. Jesus recites only the initial command. Yet, a reading of Deuteronomy clearly connects one's own love of the Lord with that of instructing others to do the same:

You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.³

And a few verses later, one reads:

When your son asks you in time to come, "What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?" then you shall say to your son, "We were Pharaoh's slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand. And the LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and his entire household, before our eyes. And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as we are this day. And it will be righteousness for us, if we are careful to do this entire commandment before the LORD our God, as he has commanded us."⁴

It is clear that not only were the people of Israel commanded to love God holistically through their obedience to God, but that they were to teach the following

² 2 Peter 3:17-18: "You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."

³ Deuteronomy 6:5-9.

⁴ Deuteronomy 6:20-25.

generations to do the same. And, this is the command that Jesus points to as the greatest of all.

Paul continues this emphasis to teach when he writes to the Ephesians, saying,

And he [Jesus] gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.⁵

Here, Paul instructs the Ephesian church that the proclamation-teaching ministries of “the apostles, the prophets, the evangelists, the shepherds and teachers” is for the spiritual, ministry, and community growth of the believers. These ministries are given to the church by Christ for the explicit purpose of teaching believers, both men and women how to love and serve him as God’s people.⁶

The Voice of Biblical Women

So, understanding that the mandate to teach women exists, the next question with which one is faced is that of content. What is to be taught? If the Great Commandment and the Great Commission are to be obeyed by women, it is essential to

⁵Ephesians 4:11-16.

⁶ A cursory reading of the gospels or any given biblical epistle will reveal that the early church understood its task to be that of teaching believers how to think and live as God’s redeemed people. Paul repeatedly tells Timothy and Titus to “Teach these things.” Peter, James and John also write, giving not only theological doctrine, but practical instruction.

teach women that they have a voice, and that God intends for them to use it in order to make disciples.

Yet, schools of thought exist today that teach women that their voices are limited. Proponents of this idea teach women that their primary place is in the home, and that their voice is limited by the authority of the men to whom they must answer. Those teaching this base their point of view on Genesis 3 and Paul's writings to Timothy and Titus.⁷ While proposing a theology of virtual silence, they often dismiss examples of women in the Bible who provide explicit examples of women whose voices positively influenced their specific situations.

The Bible contains several examples of women whose influence negatively impacted their situations. Eve used her influence with Adam when she offered him the forbidden fruit. Sarah used her influence with Abraham when she offered him Hagar in an attempt to speed up God's promise of a son. It may be argued that Job's wife sought to influence Job, albeit unsuccessfully, to invite God's wrath upon himself by cursing Him.⁸ Yet, the Bible also contains several positive examples of the woman's voice including Deborah, Abigail, Esther and Naomi.

⁷ The full discussion of these views goes beyond the scope of this thesis-project. Please see John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991) for an extended discussion of this viewpoint.

⁸ Sue Richards and Lawrence Richards shed a different light on Job's wife's voice when they say, "It would be easy to misunderstand these verses and criticize Job's wife. Job did not suggest that she is one of the 'foolish women.'" In Hebrew, the word translated "foolish" here doesn't indicate a lack of sense. Rather "foolish" is a moral term. Job's wife is not morally deficient but in giving this advice she speaks "as" a foolish woman might. What we see here is a wife who was being torn apart by her husband's suffering. She saw the tension in his body; she heard the moans that escaped his lips when he supposed no one was listening. At last, she cried out in her own anguish, urging him to give up and die. Anything seemed better to her than to see him suffering—even his death. Sue Richards and Lawrence Richards, *Women of the Bible* (Nashville: Thomas Nelson 2003), 105.

Deborah

Judges 4-5 records the story of Deborah: “Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment.”⁹

Deborah served as one of Israel’s prominent judges. The writer of the book of Judges places her among the great heroes of that age such as Gideon, Jephthah, and Sampson. As a judge, Deborah occupies a position not commonly held by women.

Stephen Webb, professor of religion and philosophy at Wabash College, examines the unique role of Deborah, saying,

Within biblical traditions Deborah stands out as a significant reversal of leadership norms. Her life breaks away from the standard patterns of male leadership and authority as she functions in various roles of leadership within the Israelite community. As an elder/judge she holds court under the “Palm of Deborah” and Israelites come to her to have their disputes decided (Judg 4:4-5). As a prophetess, she communicates the will of God to her people (Judg 4:6-7), predicts the outcome of the battle (Judg 5:9) and creatively leads the people in celebration through singing a hymn (Judg 5:1-31). As a military leader, she courageously musters the forces of Israel against Sisera and his Canaanite army (Judg 5:8-16).¹⁰

Perhaps, the greatest significance of Deborah’s story for this thesis-project is that Deborah occupies a position of leadership in which she influences a nation as God ordained her to do. Earlier, in Judges 2:16, the writer states, “Then the Lord raised up

⁹ Judges 4:4-5.

¹⁰ Stephen Webb, *The Divine Voice* (Grand Rapids: Brazos, 2004), 95.

judges, who saved them out of the hands of those who plundered them.”¹¹ God chooses Deborah for his purposes, not because a man was not available, but because God is God, and he has the authority to choose whomever he wants to accomplish his will. Davis explains:

The case of Deborah poses a special dilemma for the “traditional” reading of I Tim.2:12. If it is true that Paul’s use of creation texts is intended to prohibit all women in all circumstances from exercising authority over men in the covenant community, then the apostle is *forbidding* what God has in this instance *permitted* – and this would amount to a contradiction within the canon itself. Various ways of evading this problem are not convincing. Was Deborah usurping authority, rather than exercising it legitimately? There is no indication in the book of Judges, the Old Testament as a whole, or the New Testament that God disapproved of Deborah’s activities; on the contrary, Deborah is to be understood in light of the programmatic statement in Jud.2:16 that God, in his mercy, “raised up judges who saved them”; her leadership is a notable example of exactly such divinely empowered activity.¹²

God’s divine purpose was accomplished, and Deborah was a blessing to the people of God. Davis continues,

The implication of the foregoing observations is that Deborah should be seen as a positive and not negative example of a woman exercising authority in the covenant community; Deborah may be unusual and somewhat exceptional in biblical history, but she is a positive example notwithstanding. Since God himself raised up Deborah as a judge, and that which God chooses to do cannot be *intrinsically wrong*, it cannot be intrinsically wrong for a woman to exercise authority over a man in ecclesiastical contexts.

The case of Deborah, seen as a positive example, is then consistent with a recognition of the *circumstantial* nature of the prohibitions in I Tim.2:12; not all women are prohibited by God from exercising authority over men at all times in the church. The reading here presented then removes the appearance of a “contradiction within the

¹¹ Judges 2:16.

¹² John Jefferson Davis, “First Timothy 2:12, the Ordination of Women, and Paul’s Use of Creation Narratives,” *Priscilla Papers* 23, no. 2 (spring 2009): 4.

canon”, and provides hermeneutical space for the recognition of other “Deborahs” who may be called by God to lead from time to time.¹³

Davis continues further, saying,

Arguably, Deborah during the period of the judges could be viewed as an example of such a gifted and called woman, whose ministry was consistent with the “fundamental concerns for faith and order”: raised up by the Spirit of God; administering the law of Moses with justice, impartiality, and discernment; recognized and accepted by the community, and with no indications in the biblical text that her ministry created domestic difficulties with her husband Lapidoth. Churches today would be well advised to reconsider the “traditional” readings of I Tim.2:12 that bar women from certain leadership roles in the church. Traditional readings of the text may be in danger, however unintentionally, of quenching the Spirit (I Thess.5:19), of stifling the service of gifted women, and depriving the churches of able leadership – at a time in redemptive history (Acts 2:17) when the people of God should be expecting more, not fewer such “Deborahs.”¹⁴

By her voice, Deborah judges the daily affairs of those needing legal direction.

By her voice, she leads a nation into battle via its military leadership. God, in his sovereign will, uses Deborah to lead and to judge the nation of Israel. Thus, Deborah’s story ought to be used to encourage women preparing for ministry that God does indeed call women to influence and lead his people.

Abigail

In 1 Samuel 25, Abigail is married to Nabal, whose name means “fool.” Nabal lives up to his name with foolish actions when David calls upon him for assistance. David and his men had protected Nabal’s sheep and servants when the men camped near

¹³ Davis, “First Timothy 2:12,” 4.

¹⁴ Davis, “First Timothy 2:12,” 5.

Nabal's field after David's exile by Saul. When David and his men are in need of food, David sends servants to Nabal to ask for help. Nabal foolishly refuses and insults David.

Samuel states that Abigail "was discerning and beautiful, but the man was harsh and badly behaved; he was a Calebite."¹⁵ David is enraged and incensed. He orders four hundred men to strap on their swords, and they head to Nabal's house to settle the score. Abigail's servant tells her what Nabal has done and asks her to consider what she should do. He does not advise Abigail what she should do. He has full trust in her ability to make the right choice. When he explains the severity of the situation, Abigail does not wait until David reaches the house, nor does she consult Nabal. She quickly gathers food and sends her servant on his way ahead of her. When she sees David, she gets off her donkey first, against cultural norms, and begins to speak. She takes the blame for her husband's foolish actions and begs David to forgive Nabal's offense. She also pleads with David to turn away from his plan in order to save him from himself and from the guilt of blood he would bring upon himself. Rather, she encourages him to trust in God's ability to mete justice. Abigail uses her intelligence and influence to spare her household from death and to spare David from bloodguilt.

It is interesting to note that in both the chapter prior to and the chapter following this narrative, David had the opportunity to kill Saul. Now Saul had attempted to kill David on a number of occasions, but when provided the opportunity to kill Saul, David refused because he would not lift his hand against God's anointed king. Yet, when Nabal refused to give David supplies, David was ready to destroy his entire household.

¹⁵ 1 Samuel 25:3.

It is Abigail's wisdom and readiness to take the right action, even against her husband's wishes, that prevents a series of drastic events. Abigail's story ought to encourage women to use their voice even when it may go against the cultural norms.

Esther

The story of Esther is a story which shows the growth of Esther from a woman whose voice depends on the guidance and instruction of her uncle to a woman who uses her God-given voice to save a nation.

Early in Esther's story, she is taken into King Ahasuerus' harem along with many other young women in Persia to see who the king would choose for his next wife. Since Esther's parents had both died, she had been in the custody of her uncle, Mordecai. And, in obedience to Mordecai's warnings, she never revealed that she was Jewish. Esther finds herself in a situation in which she must keep silent about her nationality, and she finds herself at the mercy of the king who eventually names her queen.

Yet, in many ways her voice is still limited. When Mordecai comes to Esther with the news that the Jewish people are in danger of being slaughtered, Esther replies that no one can enter the king's court without an invitation. Those who do, receive the penalty of death.¹⁶ However, when Mordecai responds with a warning that Esther will not escape judgment, Esther answers with instructions for a corporate three-day fast at the end of which she would enter the king's presence, which Mordecai obeys.¹⁷

¹⁶ Esther 4:2-11.

¹⁷ Esther 4:17.

This point of intense conflict is the time in which Esther begins to discover her own voice. Although she places her life in danger, she enters the king's court to begin a process of entreating the king to save her life and that of her people. Surprisingly, the king not only spares her life, but says to her, "What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom."¹⁸

Now, Esther has come to a place where her voice, her influence, has power. She is in a position to make any request that she chooses. While most would expect Esther to beg for her life at this very moment, Esther exercises restraint to ensure that she wins the king's favor. So, Esther requests the king to attend a dinner with Haman, one of his chief officials. At the dinner, the king repeats his offer, and Esther makes the same request for the following night.

Finally, on the second night, when the king repeats his offer once again, Esther pleads for her life and lives of her people. Esther exposes Haman's plot to destroy the Jews. And, through her influence with the king, the Jews are granted the right to defend themselves. In fact, the king approaches Esther again, to ask her request, and in response Esther asks for the lives of Haman's ten sons.

Esther's story shows her growth from a woman subject to the influence of her uncle and the mercy of a king's scepter to a woman powerful enough to save a nation. She moves from a woman with no voice to become a woman who freely exercises her voice to move kings and nations. Esther grows from a young woman in a king's harem to a queen who rules with the king.

¹⁸ Esther 5:3.

Naomi

The Book of Ruth is about Naomi as much as it is about Ruth. Whereas the stories of Deborah, Abigail and Esther speak of the use of their voices, the book of Ruth speaks to the use of Naomi's voice to guide Ruth. The book of Ruth shows how Naomi helps Ruth to navigate life as a foreigner in Israel. In fact, the book of Ruth really demonstrates a reciprocal relationship in which Ruth first influences Naomi by her kindness followed by Naomi's leadership in Ruth's life.

Ruth initiates the story when she determines to return to Israel with Naomi rather than return to her own country after their husbands have died. Naomi tries to discourage Ruth, but Ruth does not give in.¹⁹ Ruth pushes the story forward when she asks Naomi to let her go to the fields to see who might permit her to glean after the reapers. Ruth ends up gleaning in the fields which belong to Boaz, a relative of Naomi. Ruth's hard work through the day catches the eye of Boaz, who then shows her an overwhelming amount of hospitality and care.²⁰

When Ruth returns home with the grain and the report of the day, Naomi rejoices in God's great providence. Then, she offers Ruth specific guidance as to how to conduct herself in the presence of Boaz. As a result of Ruth's obedience to Naomi's instruction, Boaz eventually redeems Ruth, and he takes her to be his wife.²¹

¹⁹ Ruth 1:8-18.

²⁰ Ruth 2:1-17.

²¹ Ruth 3.

The story of Ruth and Naomi, while primarily providing a history of God's providence for the Davidic line, shows the importance of a mentoring relationship between women.²² Both women spoke into the other's life, and both women profited from the relationship.

Biblical Womanhood and Biblical Women

While some seek to define biblical womanhood based upon a few selected texts, once one begins to examine the lives and influence of women in the Bible, the silencing of women must fade into the background. This thesis-project has focused on just four women from the Old Testament. What more might be learned through an examination of other women such as the "Beloved" in Song of Solomon, or those of the New Testament such as the Martha or the three Marys?

Women such as Deborah, Abigail, Esther, and Naomi demonstrate that women do have a voice and that God does use women to influence and lead his people. Like Deborah, women need to be shown that God can and will call them to lead. Like Abigail, women must be shown that, at times, they may need to exercise their voice in isolation from those who are closest to them. Like Esther, women must be encouraged to find their voice, even when it may be at great risk to themselves. Like Naomi, women must be encouraged to use their influence to guide and instruct those women who follow in their steps.

²² Ruth 4:17, 22.

As women discover the influence of biblical women, it may become more likely that modern biblical women will find encouragement to answer God's call upon their lives as it pertains to the Great Commission.

A Connected Model of Teaching

With the mandate to teach established, and an understanding of the influence women in the Bible may have on modern women, the question of teaching method must now be answered. What is an effective way to teach that will produce women disciples who are encouraged to use their voice for kingdom work?

Looking again to Deuteronomy 6 and 11, one discovers that biblical education was to occur not only in a formal setting, but in informal settings as well:

You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.²³

This connected model of teaching takes a more holistic approach to instruction. Rather than confining biblical education to the classroom, this text shows biblical education occurring wherever and whenever opportunity arises. Teaching ought to flow in and through everyday life circumstances.

²³Deuteronomy 6:5-9.

Jesus and the Connected Model of Teaching

The Incarnation

Jesus himself used various methods to teach those around him. One such method he used in his ministry was this connected model of teaching. Yet, it was more than a model for him. As the Incarnate Son, it was who he was. The Incarnation shows a Jesus who identifies with humanity, who is present with his people, and who embodies the very message he proclaimed.

Through the Incarnation, Jesus experienced all that it meant to be human. He experienced joy, sorrow, and anger. He experienced hunger, thirst, and exhaustion. He experienced temptation, albeit without yielding to temptation. In every way, Jesus identified with all that it means to be human.

However, identifying with humanity was not in and of itself enough. Rather, Jesus was also present with his people. He lived among them. He ate and drank with them. He travelled with them. He celebrated marriage with them, and he mourned death with them. Through the Incarnation, he truly is Emmanuel, God with us.

And, as Jesus shared life with those around him, he also embodied the very message he proclaimed. Without hesitation, he told his followers, "I have not come to abolish them [the Law and the Prophets] but to fulfill them."²⁴ And again, he says,

²⁴ Matthew 5:17.

“Whoever has seen me has seen the Father.”²⁵ Jesus showed those around him that it was possible to live a holy and upright life.

Jesus and His Followers

Jesus chose the disciples he would train and mentor with purpose and intention as he planned to spend his last years on Earth with them. Jesus spent countless hours with the disciples, training, teaching and modeling for them what ministry should look like. He taught them intellectually, spiritually, and emotionally. He showed the disciples the proper way to handle authority and responsibility. He helped them develop their minds and nurtured their spirits.

He also taught them practically, as they watched him perform miracles. When Jesus performed miracles, they were performed without fanfare. A special healing service did not convene. He performed miracles as he was traveling, walking along the road, and even when he was trying to rest. The miracles Jesus performed were a fluid, constant occurrence. He often used the simplest situations to teach his disciples important lessons about life, ministry, and the kingdom of God.

Jesus utilized an important model for teaching. He chose a blend of formal and informal teaching in his ministry. A blended, connected model of teaching and mentoring allows instruction to be intentional, constant, fluid and incarnational. As mentors are present with students in the classroom, in chapel, on the quad, in the cafeteria, in the coffee shop, in dorm rooms, homes, and restaurants, connected teaching can take place as suggested by Deuteronomy 6 and 11, and the ministry of

²⁵ John 14:9.

Jesus. And through this connected model, women may be more likely to grasp the importance of their place within the kingdom work as God uses them to disciple others.

Conclusion

Again, if women who sense God's call upon their lives are to be adequately trained in the Bible college setting, it is imperative that the institution provide an education that also includes mentoring outside of the classroom. It is through mentoring both in and out of the classroom that women students will learn to use their voice in positive ways for the kingdom of God.

The mandate to teach is clear. The narratives of biblical women provide content for instruction that can help modern biblical women understand God's desire to use them for kingdom work. And, through a more holistic connected model of mentoring that moves beyond the formal classroom setting, women can be encouraged to develop their voice within the safety of strong mentoring relationships.

CHAPTER 3

LITERATURE REVIEW

If women are to fulfill the Great Commission and Great Commandment, they themselves must be developed intellectually, ethically, and spiritually. While college campuses often focus on developing students intellectually and ethically, an effective mentoring program also ought to include an intentional catechesis that fosters the spiritual disciplines. In order for this catechism to develop women effectively, it is important to understand how women develop intellectually and ethically. Only then, is it possible to design effective formal and informal catechetical materials that work using a connected model of teaching. In light of this endeavor, this chapter reviews some helpful resources which discuss the issues of spiritual formation, women's development, and effective communication with women.

Spiritual Formation

As mentioned in chapter two, Ephesians 4:11-16 outlines that God expects his people to grow in spirituality, in community, and in ministry service. Spiritual formation is an essential part of the Christian faith, and this spiritual formation takes shape through the development of various spiritual disciplines. So, faculty-mentors must devote time not only to the intellectual and ethical development of women students, but to the spiritual development as well.

Richard Foster

Because many students come to the Bible college campus with minimal to no exposure to an intentional discipleship program, many of these students have had no opportunity to learn or practice spiritual disciplines often associated with discipleship. In fact, Richard Foster, well-known author of *Celebration of Discipline*, states that a difficulty associated with the practice of spiritual disciplines is that “We simply do not know how to go about exploring the inward life.”¹

Further, Foster argues that “The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people,”² and that “God intends the Disciplines of the spiritual life to be for ordinary human beings: people who have jobs, who care for children, who wash dishes and mow lawns. In fact, the Disciplines are best exercised in the midst of our relationships with our husband or wife, our brothers and sisters, our friends and neighbors.”³

Now, while these disciplines are important for all believers, it seems even more appropriate that women preparing for ministry on the Bible college campus be exposed to and educated in the spiritual disciplines. Their time on the campus is expected to be one in which they grow spiritually, ethically, and intellectually. Foster adequately points out that “Spiritual growth is the purpose of the Disciplines.”⁴

¹ Richard Foster, *Celebration of Discipline*, 25th Anniversary Edition (San Francisco: Harper Collins, 1998), 3.

² Foster, 1.

³ Foster, 1.

⁴ Foster, 8.

Following his discussion on the importance of the disciplines, Foster outlines and explains these spiritual disciplines by dividing them into three broad categories. The first category belongs to the inward disciplines: meditation, prayer, fasting, and study. The second belongs to the outward disciplines: simplicity, solitude, submission, service. The third belongs to the corporate disciplines: confession, worship, guidance and celebration. These three categories of disciplines coincide with Paul's instructions to the Ephesians when he stresses the importance of spiritual growth, growth in ministry service, and community growth.

As women grow intellectually in studies, ethically in decisions, they must also grow spiritually in the disciplines. These disciplines will help them to grow in spiritual depth that they may be more equipped to disciple others.

J.I Packer and Gary Parrett

Building upon the necessity of spiritual disciplines, Gary Parrett and J.I. Packer in *Grounded in the Gospel*, argue for a return to a focused, organized system of teaching the faith in the church, as was evident throughout the Bible.⁵ Their book explains the necessity of forming the next generation of believers through recovering the lost art of evangelical catechism.

Parrett and Packer explain the role of a current-day catechist, first to be taught and then to teach:

Today's catechist, like Paul, must be a convincing, winsome example of living by the truth being taught, in the power of the Spirit whose sanctifying work is being

⁵ J. I. Packer and Gary Parrett, *Grounded in the Gospel* (Grand Rapids: Baker, 2010), 47.

celebrated, and in a way that reflects the example of Christ. Catechizing seeks to transform weak and sinful beings such as ourselves into faithful worshippers of God in Christ, holy and disciplined followers of their Lord, self-denying servants of God and his church, clearheaded travelers through this often hostile world, and passionate outreachers to the needy and lost, and it is vital in all these respects catechists themselves be good role models. Catechists must know their theology before they start; they must, in other words, have been catechized themselves so that their minds are trained to communicate the saving truths they themselves live by. Then they need to be clear on what discipling is; that is their precise job, and that it is not completed until those at the receiving end can and do, however simply, actively express in word and life the Faith their instructors have sought to share with them.⁶

As women are taught the spiritual disciplines and are properly catechized, they can then become teachers of those whom God places in their churches and spheres of influence. On the college campus, this could involve the seniors who, after having three years of connected-mentoring, are now mentoring freshman students.

The goal and purpose of spiritual formation on the college campus is to teach students so they can teach others. In terms of teaching material, the college already provides the necessary theology, hermeneutics, homiletics and biblical study classes. So, rather than looking to the latest best-selling spiritual formation guide or six-week curriculum for study materials, the Bible itself ought to serve as part of the teaching material for shaping women's spirits. Parrett and Packer suggest a return to using biblical material for mentoring and discipling purposes, saying,

We do not disdain the idea of looking around at contemporary models to find guidance for our own ministries of disciple making. But we do suggest that this not be our only source for wisdom, or even our primary source. Instead, we

⁶ Packer and Parrett, 197.

would counsel, let us look *back* before looking *around*. Our first gaze, of course, must be to the testimony of the Scriptures themselves.⁷

More specifically, the testimony of women of the Bible can be highlighted during biblical studies classes and used to teach and spiritually form women at the college. As students track with women of the Bible, they can learn from the successes and failures of ancient women.

It is important to construct a catechism that develops women who are preparing for ministry. The most effective catechism will prepare women not only in the intellectual and ethical disciplines, but in the spiritual disciplines. As women grow in these disciplines they will become more effective in their pursuit of fulfilling the Great Commission and the Great Commandment.

Women's Development

If a catechism is to be constructed that will be effective in developing women on the Bible college campus, it is imperative to know how women develop. Two specific areas of women's development of particular importance are the moral-ethical and the intellectual. These areas are important because they have a direct impact on how women grow to spiritual maturity.

William Perry

William Perry, a former colleague of renowned developmental psychologist Erik Erikson, conducted a longitudinal study of the intellectual and epistemological

⁷ Packer and Parrett, 25.

development of college students at Harvard University which set a standard for the understanding of intellectual and moral development during the college years. As a result of his study, he articulated a map of nine positions, or stages of growth through which college students navigate during their course of study.⁸

According to Perry, students move along through these positions, or stages, during their four years at the college. Perry noted in his study that “a lively discussion took place of the differences between men and women especially in the experience of Commitment”, yet it was concluded that there was “no significant difference in locating

⁸ William G. Perry, Jr., *Forms of Intellectual and Ethical Development in the College Years: A Scheme* (New York: Holt, Rinehart and Winston, 1970), 9-10. Perry outlines the positions as follows:

- **Position 1. Basic duality** – The student sees the world in polar terms of right-good vs. other-wrong-bad.
- **Position 2. Multiplicity: pre-legitimate** – The student perceives diversity of opinion, and uncertainty, and accounts for them as unwarranted confusion in poorly qualified Authorities or as mere exercises set by Authority “so we can find The Answer for ourselves.”
- **Position 3. Multiplicity: subordinate** – The student accepts diversity and uncertainty as legitimate but still *temporary* in areas where Authority “has found The Answer yet.” He supposes Authority grades him in these areas on “good expression” but remains puzzled as to the standards.
- **Position 4. Multiplicity: correlate of relativism subordinate** – (a) The student perceives legitimate uncertainty (and therefore diversity of opinion) to be extensive and raises it to the status of an unstructured epistemological realm of its own in which “anyone has a right to his own opinion,” a realm which he sets over against Authority’s realm where right-wrong still prevails, or (b) the student discovers qualitative contextual relativistic reasoning as a special case of “what They want” within Authority’s realm.
- **Position 5. Relativism correlate, competing or diffuse** – the student perceives all knowledge and values (including authority’s) as contextual and relativistic and subordinates dualistic right-wrong functions to the status of a special case, in context.
- **Position 6. Commitment foreseen** – The student apprehends the necessity of orienting himself in a relativistic world through some form of personal Commitment (as distinct from unquestioned or unconsidered commitment to simple belief in certainty).
- **Position 7. Initial commitment** – The student make an initial Commitment in some area.
- **Position 8. Orientation in implications of commitment** – The student experiences the implications of Commitment, and explores the subjective and stylistic issues of responsibility.
- **Position 9. Developing commitments** – The student experiences the affirmation of identity among multiple responsibilities and realizes Commitment as an ongoing, unfolding activity through which he expresses his life style.

men's and women's reports on the Chart of Development."⁹ Perry stated his study did "include two complete four-year reports by women in the judges' experiments" but that besides a "few exception which will be noted" the study drew on the reports of the men.¹⁰

Mary Belenky and Colleagues

Because Perry's findings depended on a study largely comprised of men, Mary Belenky and her colleagues sought to discover if women followed "alternative routes that are sketchy or missing in Perry's version."¹¹ With this in mind, Mary Belenky and her colleagues chose to study the epistemological shifts of women only.

The results of their research, reported in their work *Women's Ways of Knowing*, did in fact differ, and differ rather drastically. Belenky and her colleagues listed their "ways of knowing" and added categories which Perry's study did not contain such as the "silent" perspective. Belenky and her colleagues articulated women's ways of knowing as:

- **Silence** – A position in which women experience themselves as mindless and voiceless and subject to the whims of external authority.
- **Received knowledge** – A perspective from which women conceive of themselves as capable of receiving, even reproducing, knowledge from the all-knowing external authorities but not capable of creating knowledge on their own.

⁹ Perry, 16.

¹⁰ Perry, 16.

¹¹ Mary Field Belenky, Blythe McVicker Goldberger and Jill Mattuck Tarule, *Women's Ways of Knowing*, 10th Anniversary Edition (New York: Basic Books, 1997), 9.

- **Subjective knowledge** – A perspective from which truth and knowledge are conceived of as personal, private, and subjectively known or intuited.
- **Procedural knowledge** – A position in which women are invested in learning and applying objective procedures for obtaining and communicating knowledge.
- **Constructed knowledge** – A position in which women view all knowledge as contextual, experience themselves as creators of knowledge, and value both subjective and objective strategies for knowing.¹²

As may be noted by comparing the two sets of perspectives, Belenky recognizes a position in women (Silence) that Perry did not detect in men. In addition, other than brief overlaps in Perry's *basic duality* and Belenky's *received knowledge*, men and women develop in different ways.

Thus, an understanding of the perspectives stated by Belenky and her colleagues is crucial for teaching and mentoring women in the church and Bible college if these institutions hope to facilitate a developing maturity among women students. Faculty-mentors must be able to identify the "position" a student occupies in order to help guide that student through the current occupied position and onto the next position. A goal of the Bible college campus ought to be to develop a connected style of teaching and mentoring that faculty may use that helps women move to the position of a constructed knower.

In addition, the subjects interviewed by Belenky et al spoke of an "invisible college" where they learned from a trusted authority.¹³ Although the CBC students are on an actual campus, the "invisible college" could be defined as the out-of-classroom

¹² Belenky et al., 15.

¹³ Belenky et al., 11-12.

experiences, or informal teaching, in which they learn basic life skills, home management and parenting skills as they watch the mentors live out daily life.

Carol Gilligan

As the final position of women's development stated by Belenky et al results in an independent constructed knower, Carol Gilligan, in her groundbreaking research on women's psychology, adds to the discussion by showing that mature women are still interconnected. In her text titled *In a Different Voice*, Gilligan explains women's sense of connectedness and impartiality in moral and ethical decisions and women's need to include themselves in their quest for justice and fairness. Gilligan says,

In their portrayal of relationships, women replace the bias of men toward separation with a representation of the interdependence of self and other, both in love and in work. By changing the lens of developmental observation from individual achievement to relationships of care, women depict ongoing attachment as the path that leads to maturity.¹⁴

Unfortunately, in many churches and popular Christian marriage and family books, too much has been made of the connections Gilligan has made, and many have tied women's identity to their relationship roles. As a result, women often fail to move through the positions of development identified by Belenky and her colleagues because the perception is that if a woman becomes an independent *constructed knower* (or thinker) this endangers the interconnected relationships the woman values as a result of church teaching.

¹⁴ Carol Gilligan, *In a Different Voice* (Cambridge: Harvard, 1993), 170.

So, when women students hear sermons and lectures that a woman's primary identity is important in light of the roles they fulfill as wife and mother, women's true identity in Christ is lost. Women themselves can also become lost when those roles change and shift as Gilligan notes occurs during mid-life, "If mid-life brings an end to relationships, to the sense of connection on which she relies, as well as to the activities of care through which she judges her worth, then the mourning that accompanies all life transitions can give way to the melancholia of self-deprecation and despair."¹⁵

Again, if effective mentoring is to occur, faculty-mentors must be prepared to help women students move through the positions identified by Belenky et al while understanding that this movement does not have to jeopardize the interconnected relationships they deeply value.

On the Campus

If successful mentoring of women students is to occur, it is essential to move beyond the pre-structured, pre-programmed pop-Christian mentoring studies. Rather than taking a one-size-fits-all program approach, a connected model of teaching must be utilized in the classroom, in the chapel, and in one-on-one conversations. So, the necessary components of connected teaching become pieces of communication focused on big ideas that are sensitive to the target audience: Bible college women preparing for vocational ministry.

¹⁵ Gilligan, 171.

Haddon Robinson

While Haddon Robinson's renowned work *Biblical Preaching* is designed to teach preachers how to prepare and deliver expository sermons effectively, the principles of his work have far-reaching implications for mentoring women students on the Bible college campus. His big-idea approach to the structure of the sermon may be applied not only to worship in the chapel, but to classroom lectures and to on-on-one discussions.

Because the chapel services are required five days a week, they are a central part of the campus life. Because the campus chapels service include both male and female students, it is necessary for preachers to prepare biblical sermons sensitive to women's epistemological and spiritual development.

In Robinson's definition of expository preaching, he states, "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality of the preacher, then through the preacher, applies to the hearers."¹⁶

In a Bible college's effort to mentor women to maturity for ministry, it is important that their education be built upon biblical truths. It is also important, as the college prepares them for ministry, that these students understand the importance of the personal application of those truths prior to their role as future mentors. It is

¹⁶ Haddon Robinson, *Biblical Preaching*, 2nd Edition (Grand Rapids: Baker, 2001), 21.

through intentional communication of single big ideas that a solid education in and application of those ideas may be grasped.

When students are in chapel, they will grasp more easily those messages which communicate a single overarching idea supported by sub-ideas. When students are in class, they will grasp more easily those hour-long lectures that communicate a single overarching idea supported by sub-ideas. And, when in one-on-one conversations, mentorees will more easily embrace the conversation governed by an overarching idea supported by sub-ideas.

Robinson's definition states that expository preaching is the "communication" of an idea. Preaching is a form of communication, and Robinson's ideas may be more broadly applied to areas other than preaching. This is particularly true for Bible college students.

An important aspect of Robinson's work is the necessity for the preacher, or for the purpose of this thesis-project, the communicator, to know the audience. Early in his work, as he expands on his definition of preaching, he states, "We must know the people as well as the message, and to acquire that knowledge, we exegete both the Scripture and the congregation."¹⁷ He goes on to say that "Our expository sermons today will be ineffective unless we realize that our listeners, too, exist at a particular address and have mind-sets unique to them."¹⁸

¹⁷ Robinson, 28.

¹⁸ Robinson, 28.

When Robinson discusses the stage of sermon preparation that involves gathering supporting material, he presents a figure with overlapping circles that represent the shared lived or learned experiences of the preacher with the lived or learned experiences of the hearers. The most effective level of application is that of shared lived experiences of the preacher and the hearers. The second most effective level of application is that of the shared lived experience of the hearers with the learned experience of the preacher. The third most effective level of application is the shared learned experience of the hearers with the lived experience of the preacher.¹⁹

These levels of application are particularly useful for every arena in which mentoring occurs on the Bible college campus. These levels provide a means of evaluating the resources from which faculty-mentors pull in order to connect students to the ideas being communicated. When aware of these levels, faculty-mentors may examine the illustrations/applications they select for their strength of connection. This may also lead faculty-mentors to be more transparent, thus utilizing a connected model of teaching, by using the first level of application, that of shared life experiences.

Alice Mathews

Alice Mathews builds upon Robinson's work when she offers the essential resource for preaching specifically to women in *Preaching that Speaks to Women*. In her work, she fills in the important specifics of women's spirituality and unique issues of women in the church such as power issues, leadership, submission, women's roles and a

¹⁹ Robinson, 155-157.

useful overview of spirituality for the “positions” of women’s epistemological moves as cited in the ground-breaking work of Mary Belenky and her colleagues.

When considering all of the works above from Foster to Robinson, Mathews nails the core issue when she says,

When women are not encouraged to study and think for themselves, or when they are led to believe that only men can think, they are cut off from developing their own minds, their own critical faculties. And if they choose authority figures who in some way let them down, what resources do they have to handle the situation? It is dangerous to encourage mental or intellectual passivity in anyone in church. People who are not encouraged to study and learn for themselves may one day discover that they can choose what they are told to see, or they can choose their own point of view. In that process, they may choose to walk away from their families, from the church, and from God. When that happens, we need to ask ourselves why—and how we can keep that from happening in our churches or in our homes.²⁰

It is imperative for the Bible college campus to meet its women students where they are in order to help them mature spiritually, ethically, and intellectually. When Robinson and Mathews are read together, the faculty-mentor in the classroom and in the cafeteria, or the preacher in the chapel, will be fully equipped to communicate effectively in a way that is relevant and understandable to women. Then, women will be affirmed for who they are in Christ, not only for what they do for others, in the sense of self-depreciating sacrifice in which their identity is found only in others.

Conclusion

If the Bible college faculty, staff and administration truly desire to see women grow to intellectual, ethical and spiritual maturity, it is imperative for the institution to

²⁰ Alice Mathews, *Preaching that Speaks to Women* (Grand Rapids: Baker, 2003), 73.

be intentional in its curriculum design both in and out of the classroom. It must work to use a connected model of teaching that understands the college women's education as a form of catechism. It must see not only the intellectual and ethical development of women as a priority. It must understand that it serves a primary role in the spiritual development of women.

In order to be effective in the endeavor of growing women to maturity, the institution must also understand the positions of development women navigate. It must educate its faculty and administration in these positions. And, it certainly must communicate clearly with both the male and female student body that this is indeed important for them to grasp.

As the institution endeavors to construct an intentional catechism informed by the stages of women's development, it must also be intentional in its design by preparing chapel sermons, class lectures, and one-on-one conversations governed by a single idea that is relevant to the female student body as much as it is the male student body.

After all, "Discipleship involves meeting people where they are and helping them go where they must go."²¹

²¹ Packer and Parrett, 58.

CHAPTER 4

PROJECT DESIGN

The purpose of this project is to gather effectiveness data about the mentor teaching models in the current, formal program model of mentoring women at Central Bible College. The researcher was involved in all areas of the program, and served as a mentor in Group 2 (see below) during the study. The data were collected for the 2009-2010 academic year by means of two surveys, and numerous interviews and one-on-one discussions which were conducted throughout the study, as well as one year after students left the program.

Mentoring Program Design

The current, formal program on campus is a program designed to mentor female leaders on campus. Originally, the program lasted one semester. A pilot program was launched to extend the program for the entire academic year during the 2009-2010 academic year. For each year, mentoring groups are formed, normally with two mentors for every five to six female students.

During the first semester (Fall 2009), all groups met each week, alternating weeks with on-campus and off-campus meetings. The plenary on-campus group meetings lasted ninety minutes and included a special speaker or panel for the first forty-five minutes. The second forty-five-minute section was comprised of individual small-group time with the mentors and students. The off-campus meetings occurred during the alternating week and these meetings often occurred in the mentors' homes,

the student dorm, or other locations. In addition, the students and mentors participated in two one-on-one sessions during each semester. During the second semester (Spring 2010) of the program, the groups met twice a month, with one on-campus large and small group session and one off-campus small group session.

The mentoring groups began the semester (Fall 2009) with a “history share” session during which the mentors and students were given an opportunity to share their life history. This session was designed to be a powerful time of bonding for the groups. Each group participated in its own history share, and larger groups stretched the history share over a few small group sessions. The groups officially met weekly during the first semester and bi-weekly during the second academic semester. An overnight sleepover for the mentors and student participants was part of the program. Each individual group scheduled its own sleepover.

Mentor Selection

The mentors are chosen by the program director and her husband, the vice president of student life at the college. Once the mentors are selected, the mentors meet with the director to assist in the selection of each group’s members. At times, mentors choose students with whom they have a previous relationship or with whom they feel a special connection. The program enlists mentors who are professors’ wives, college staff and wives, and local church and denominational workers.

Student Participant Selection

The female students for the mentoring program are nominated by faculty (male and female), staff, or fellow students who have been through the program. These students are selected from among the campus leaders because of their involvement in various campus ministries and organizations. Students are not allowed to participate if they are not nominated, even if they express interest or a desire to enter the program. Freshmen are not allowed to enter the program. Any student on probation (academic, chapel, or disciplinary) is not allowed to enter the program. Once nominated, student participants must then be chosen for the program by the program director and her husband.

For the period under study (2009-2010 academic year), Central Bible College enrolled 604 students (full-time and part-time). The female student body equaled 256 students (42% of the total student body count).¹

Group Descriptions

Group 1 consisted of one full-time faculty member who leads the counseling and wellness program at the college, the female resident dorm director, the denominational teen girls' ministries leader, and five students. The full-time faculty member was addressed as "Dr." in all situations, while other mentors were on a first-name basis with the students.

¹ These numbers were supplied by the Academic Dean.

Group 2 consisted of the author of this study who serves as a female adjunct professor at the college's branch campus (who is also married to a full-time faculty member), the program director, a professor's wife who homeschools her two children, and seven student participants.

Group Dynamics

During the course of the semester of study, several group dynamics became apparent. Group 1 contained students with the same academic program and similar personalities, so the students were in class with one mentor and other students in the group. Group 1 participated in weekly dinners at the faculty mentor's house and the resident director's house along with numerous outside activities. Overall, Group 1 spent the most time together as a group during the semester. The group was described as a "sorority" by several members of another group because of their close connection to each other. Small-group time was spent at the mentors' houses, restaurants, or off campus. Each small-group session was well attended by the students and two of the three mentors. The off-campus mentor had a heavy travel schedule and was not able to attend all meetings. Group 1 mentors employed a connected approach – one in which the mentors engaged the students in every aspect of life, not just in the formal mentoring setting – with the students, allowing a free-flow atmosphere.

Group 2 contained students with very different programs of study and personalities. The group met during the official times, without additional meetings. Small-group times were spent on campus in a plain conference room with a large table.

Meals and snacks were rarely provided. The small-group sessions were well attended by two mentors and a few of the students. Several students missed many sessions, and rarely were all the participants at the meetings. Only one small-group session was spent at the program director's home.

One mentor (the author of this project) employed a connected model of teaching and was heavily involved on campus, attending chapel weekly, eating in the cafeteria, spending time in the coffee shop and library, and attending sports events. The program director-mentor employed an authoritarian leadership model. The third mentor (a faculty spouse) also chose an authoritarian model. This model communicated a role in which the mentor handed all information down to the mentorees without a free exchange of ideas from the mentorees.

On-Campus Plenary Sessions

During the semester of study, a wide variety of practical topics was discussed in the large-group sessions, including body image, mother-daughter relationships, personality styles, leadership development, and interview procedures for church positions. Biblical topics were not addressed, outside of one large-group session titled "Voice in Women: The Biblical Example of Esther as the Illustration of Women's Epistemological Development" presented by this author.

On-Campus Small-Group Sessions

During the study (2009-2010 academic year), the small-group sessions followed the on-campus plenary sessions. The mentors were instructed to give students time to process the information given in the plenary session.

Off-campus Small Group Sessions

The off-campus sessions were at the discretion of each group. The groups had freedom to meet anywhere they chose. Mentors were instructed to meet with the students off-campus in order to build a sense of community.

Survey and Interview Designs

Survey 1

The purpose of the first survey was to discover students' and mentors' thoughts on voice and intelligence. Specifically, the desire was to discover if these individuals, known to be leaders on and off the campus, felt as though they had a voice and if they felt the church and the world recognized their voice. Fifteen surveys were distributed by the researcher. They were completed and returned by twelve students and three mentors.

The survey asked ten questions structured for yes/no responses. Rather than use a check-box system for the questions that restricted the respondents to a simple yes-no answer, the respondents were required to write their answers in order to allow

them the freedom to respond freely as to an open-ended question without the feel of a formal test. After reflecting on the results, the survey could have been more effective if either open-ended questions were asked or if a simple checkbox approach had been used. This survey was completed toward the end of the first semester of the study (Fall 2009) by the respondents before a plenary session of the mentoring program.²

One-on-One Interview

The purpose of the one-on-one semi-structured interviews was to discover the student and mentor evaluations of the program, their individual groups, and the program format.

The interviews included several set questions; however, each interview was different as students and mentors discussed various aspects of the program.³ The interviews were conducted by the author throughout the 2009-2010 academic school year. The results of the interviews were summarized by the author after each interview concluded. This permitted a free-flow exchange without the interviewee feeling as though it was a data-acquisition exercise.

Final Survey – Student

The purpose of the second survey was to discover student thoughts and evaluations one year after completing the mentoring program. Specifically, the author

² See Appendix 2 for the question set.

³ See Appendix 4 for the question set.

sought to discover how important the mentoring relationship was to their success, if the mentoring relationship continues, and if they believe a mentoring program extended to all students might be beneficial. The survey used a variety of Likert-scale questions and open-ended questions. The invitation to complete the survey was sent via Facebook to ten current students and one recent alumna from the prior 2009-2010 academic year. These eleven individuals were the same participants who were involved in the mentoring program during the 2009-2010 academic year. The author could not locate contact information for the twelfth participant. Of the eleven, six completed the survey. The survey was completed online using Survey Monkey.⁴

Survey – *Non-Seasons* Participants

The purpose of the second survey was to discover alumni reflections on their mentor/non-mentor experience at Central Bible College. Specifically, the author sought to discover the nature of their mentoring relationship, how important the mentoring relationship was to their success, and if the relationship has continued. The survey used a variety of Likert-scale questions and open-ended questions. The invitation to complete the survey was sent via Facebook to sixteen women. Fourteen were alumni and two were current CBC students. One current student left the mentoring program, and the other current student twice declined to participate in the mentoring program, but was mentored by the author. The alumni attended CBC with the author of this

⁴ See Appendix 5 for the question set.

project during the 1990's when no formal mentoring program was offered on the campus.

Of the sixteen, six completed the survey. The survey was completed online during the Fall 2010 semester using Survey Monkey.⁵

Conclusion

Once all of the surveys and interviews were collected, the author sought to analyze them as a whole to examine the effectiveness of the current mentoring program, and to use the analysis to inform the rationale for a minor in women's ministry.⁶

⁵ See Appendix 7 for the question set.

⁶ See Appendix 8.

CHAPTER 5

OUTCOMES

The purpose of this thesis-project is to analyze the effectiveness of a spiritual education curriculum for college-aged women, originally taught at Central Bible College. The basis for analysis is found in positions of women's epistemological development proposed by Mary Belenky and her colleagues as seen through various women of the Bible.

This analysis was completed by means of surveys and interviews conducted through various stages of the mentoring program at Central Bible College.

Research Results

Survey 1: Students

The first survey sought to discover if students participating in the women's mentoring program, known to be campus leaders, felt as though they had a voice and if they felt the church and the world recognized their voice. Fifteen of seventeen surveys were completed and returned by current students who participated in the formal women's mentoring program. The survey was completed toward the end of the first semester of the program.

The following results were noted:

- Question 1: Thirty-three percent felt they had a voice in the world, while twenty-seven percent felt they did not, and the remaining forty percent felt they sometimes had a voice.
- Question 2: Fifty-three percent felt they had a voice in the church, while twenty percent felt they did not. Of the three remaining respondents, two felt they sometimes had a voice, while one did not know she had a voice.
- Question 3: Only Twenty percent felt people listen to them when they speak, while thirteen percent felt that no one listens to them when they speak. Thirty-three percent felt people sometimes listen, while one felt that only women listen, one hoped people listen, and one felt people listen most of the time.
- Question 10: Sixty percent felt that the church was not encouraging women to be silent, while Thirteen percent felt the church did encourage the silence of women. One indicated when it came to leadership, women were encouraged to be silent, and the remaining three felt the church sometimes encouraged the silence of women.

It is interesting to note that of the four women who answered Yes to having a voice in the world and in the church, only one indicated that she felt people listened. Meanwhile, of the remaining thirteen, only two felt that people listened. The remaining eleven felt people only sometimes listened or did not listen at all. Of these, all but three of these thirteen indicated they had a limited or non-existent voice in the world, in the

church, or in both. Broadly speaking, these results appear to indicate that one's perception of the value of their voice directly relates to their perception as to whether their voice is heard.

In addition, with the exception of a couple of responses, it appeared that what a church encouraged had an impact on the perception of the women as to the place of their voice in the church. It should be noted that the questionnaire did not specify for the student if it was talking about the student's home church, or the church they currently attend as students. It is possible this detail could have had an impact on the results.

It may also have been helpful to ask an additional question, such as "Do you think the church encourages women to use their voice?" This question could have added more insight as to how the students perceived the position of their churches on women's voices.

Personal Interviews

Throughout the course of the mentoring program, mentors were required to meet with the four mentorees twice each for one-on-one discussions. As a group mentor, the researcher chose to meet with additional mentorees from both mentor groups. The researcher/mentor met with six mentorees from Group 2 and three mentorees from Group 1. In addition, to the one-on-one meetings, the mentor/researcher had an opportunity to observe Group 1 during informal sessions on several occasions.

Based upon the interviews, while many good things happened in the mentoring program, several mentorees of Group 2 were unsatisfied with the overall group experience. They noted conflict and detachment among the group members. A lack of bonding and shallow relationships characterized the general atmosphere of the group. In fact, the experience was lacking in so many ways, that the mentorees in Group 2 began to take notice of the nature of the relationships in Group 1.

All participants in Group 2 noted the connected model of the other group. At first, the group joked about the connected group, but after several months, the conversations continued and with a very negative tone. One mentoree noted the negativity created a damper on the meetings.

While Group 2 dealt with its issues, Group 1 seemed to excel. Although Group 1 had relational issues from time to time, the strength of their relationships and the strong guidance of the faculty-mentor made it possible to work through in a positive and healthy way. It is interesting to note, that the bonding of Group 1 was so strong that as a group they reached out to and included others.

All of the interviewees in Group 1 had a positive response to the group. They noted feeling “connected, loved” and loved the sisterhood part of the entire thing. They were together all the time, eating together, praying together and sharing thoughts and cares with each other and with the mentors. The faculty-mentor was on campus during the day—so the students knew where to find her if they had a problem. The faculty-mentor would sit with the students in chapel, and they would pray together constantly. All of the interviewees did not enjoy the plenary sessions and would have not attended

if the mentors had allowed it. Because the group met for dinner every Thursday night before the plenary sessions, the topic of not attending the plenary sessions came up quite often. Several said the sessions were “boring and irrelevant.”

Summaries of the interviews appear in Appendix 5.

Survey 2: Students

Of the five students who responded, two felt the mentoring relationship was “shallow,” and have not continued in the relationship. It was interesting to note that while three of the five students were mentored by a professor, three of the five disagreed that the mentor helped them academically.

The students overwhelmingly responded in favor of the mentoring program stating that they would participate in the program again (even considering that one student had a less than favorable experience). They also indicated that a mentoring program should be available for all students, and that faculty should be involved in the mentoring process. Students did lean toward mentoring groups not organized by major, and in fact, some indicated the diversity was beneficial for them.

Survey: Non-Seasons Participants

The survey completed by alumni revealed that three of the six respondents had any type of mentoring relationship while at CBC. Two of the three were informal in nature, and the formal mentoring relationship was viewed as unsuccessful by the alumnae. One informal mentoring relationship met only twice a semester, while the

other informal mentoring relationship involved a student with her primary professor. A review of the responses indicated that while they all saw the relationships as good, the most beneficial mentoring relation was the student-faculty relationship.

All the respondents agreed that a mentoring program is necessary, and that it should be available for all students. They also agreed that learning is enhanced when professors serve as mentors. Most disagreed with organizing students in the dorms according to major, while they were split on whether to organize mentoring groups according to a shared major.

Of the five who answered the continued mentoring question (#9), four are currently mentoring other women. In general, the respondents believed that the opportunity for mentoring ought to be available for all, while at the same time, it should not be required. They also believe that the mentoring program ought to have both formal and informal components in order to be the most effective.

Synthesis

Initially, the surveys and interviews may seem disconnected from one another. However, based on the limited size of the sampling group, it became apparent by the responses to the student surveys and interviews that those who responded favorably came from Group 1. In fact, most of those who responded to the second student survey came from Group 1, while only one from Group 2 responded.

When the author considered the results of the survey and interviews together, the positive remarks consistently came from the Group 1 participants. The one

mentoree from Group 2 who did respond to the final survey noted the disconnectedness and the shallow relationships with her mentors. The remaining mentorees from Group 2 did not respond.

Without attempting to read too much into the lack of response from Group 2 members, the author noted that it seems that the authoritarian model of Group 2's primary mentor shut down much of the dialogue to the extent the mentorees saw no need to respond. On the other hand, the connected model used by Group 1's primary mentor seemed to encourage dialogue and feedback from the Group 1 mentorees.

Personal Reflections

One of the weaknesses associated with this study was the students' fear of a negative reaction to their feedback. The results and conclusions outlined in this thesis-project are based upon a very small sampling. Recognizing this, the researcher would like to continue studying the current mentoring program while working toward improving or restructuring it.

The researcher also learned a great deal regarding the value of mentors who are full-time faculty. This provides more time with students both in the classroom and in the normal routines of daily life. This is of particular importance for female students who are looking for spiritual and academic role-models on a campus populated by male faculty. It provides opportunity to build stronger, more meaningful relationships, which in turn, encourages the women students to excel academically, relationally and spiritually.

The Future of Mentoring for CBC Female Students

Through the interviews and surveys, little doubt remains that mentoring needs to become more widespread on the Central Bible College campus. Annually, among a female student population of roughly 225, only fifteen students are chosen for the mentoring program. Alumni and current students alike believe this opportunity for mentoring needs to expand.

In addition, the results indicated that the respondents believe it necessary to provide both formal and informal mentoring. Perhaps, one way to do this effectively is through the establishing of an Effective Ministry to Women minor. This minor could provide both an academic education in women's issues and close faculty mentoring for students involved in the minor by the program faculty. Students who complete their studies in this minor would be better equipped to minister to women. They would also have a better biblical understanding of God's calling upon their own lives in the church and in the home as it relates to the Great Commission. As their lives are transformed through the program, they are then able to help transform other women's lives.

An addition of a women's ministry minor could also provide a continued affirmation and endorsement of the Assemblies of God's historical position that God calls women to vocational ministry. As an Assemblies of God educational institution, Central Bible College, does affirm and endorse God's calling upon gifted women. Since its inception, CBC has trained women for the work of the ministry. However, many female students will never be senior pastors, nor do they feel a calling to that ministry. In large numbers, our female alumnae serve as support staff, women's ministry leaders,

Sunday school teachers, wives, mothers, church workers and Teen Challenge directors rather than in official “pastoral” titles. As the training ground for ministers and missionaries, CBC must train women for the actual ministries they will be directly involved with after their graduation from Central Bible College.

With this in mind, an effective women’s ministry minor might include the following courses:

- **Catechesis for Women**

This course focuses on Christian discipleship for women, with in-depth biblical discussion and a historical view of women’s religions throughout the ages.

- **Psychology of Women/Women's Ways of Knowing**

This course examines the specific psychology of women, as well as women’s unique ways of learning and understanding.

- **Biblical & Cultural Analysis of Women**

This course analyzes a biblical, exegetical study of women in the Bible and culture with the purpose of creating a redemptive hermeneutic of women in the Bible and in the Church.

- **Homiletics**

This course provides opportunity for the practice of the preparation and delivery of sermons.

- **Hermeneutics**

This course provides students the opportunity to apply sound exegetical principles to the study of the biblical text.

- **Women in Ministry**

This course offers a historical and theological apologetic for women in church leadership.

- **Crisis counseling OR Social Dynamics for women OR Women in Islam**

Various elective courses may provided a specialized focus for women's studies.

Current Status of Proposed Minor

As a result of this study, a proposal for such a minor is currently going through the approval process at Central Bible College.

The process for approval is as follows:

1. Proposal is recommended to the Academic Dean
2. Proposal is written and presented to the appropriate Divisional Chair.
3. Proposal is presented to the divisional faculty.
4. Upon approval by the divisional faculty, proposal is presented to the Academic Affairs Committee (AAC).
5. Upon AAC approval, proposal is presented to the full faculty for approval and adoption.

APPENDIX 1

WOMEN'S MENTORING PROGRAM MENTOR'S PACKET



Fall '09 – '10

October 1 – December 3,

2009

6:30 pm — 8:30 pm

Large Group: Executive Dining Room Small Group Breakout: Dining Commons – East Wing

Welch 1 Conference Room (use front door of Welch) Welch 2 Conference Room (use front door of Welch)

Note: No meetings on:

November 5th—Homecoming/Drama

November 26th — Thanksgiving Break

10/01 Large Group—Meet at CBC

Large Group

**6:30 p.m.-7:30 p.m. Speaker: Program Director — Orientation/Expectations Sheet
Mentor Introduction**

Breakout: Small Groups

7:30 p.m. - 8:30 p.m.

- Girls and mentors introduce themselves and tell *why they chose to participate in Seasons?*
- Explain the importance of confidentiality *"What is shared here stays here"*
- Create covenants
- Mentor gives preview of 10 week flow
- Mentor explains one-on-ones—*ask girls to sign-up*
- Mentor explains of *My Personal Goals* sheet—*will guide one-on-ones*
- Distribute *A Bit About Me* sheets—*due next week*
- Mentor fields questions about Seasons
- Get contact information from each girl
- Prayer

For Today's Meeting

- ✓ Bring enough copies of *Covenant* for each girl
- ✓ Bring enough copies of *My Personal Goals* sheet for each girl
- ✓ Bring enough copies of *A Bit About Me* sheets for each girl

- ✓ Bring your schedule for girls to sign-up for one-on-ones

For Next Meeting

- ✓ One mentor prepares to share her history next week
- ✓ Instruct girls to complete *A Bit About Me* and bring it next week
- ✓ Instruct girls to complete *My Personal Goals* sheet and bring it to one-on-ones
- ✓ Mentors announce location of next week's small group meeting—CBC

10/08 Large Group — Meet at CBC

6:30 p.m.-7:30 p.m. Speaker: XXXX

Small Group

7:30 p.m.-8:30 p.m.

- Discuss Message: What rang true for you? Why?
- Girls take personality quiz and discuss results (25 min)
 - ✓ How will knowing your personality type affect your daily life, your relationship with others, your future ministry?
- Mentor shares history (10 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Meeting

- ✓ Mentors announce location of next week's small group meeting
- ✓ Instruct one girl to prepare to share history next meeting

10/15 Small Group—Meet at Off Campus

Small Group

6:30 p.m. - 8:30 p.m.

- Collect *A Bit About Me* sheets
- Choose 2 key questions from list or M&Ms
- Mentor explains history sharing assignment and shares her history (15 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Meeting

- ✓ Second mentor prepares to share history next week
- ✓ Mentors announce location of next week's meeting—CBC

10/22 Large Group — Meet at CBC

6:30 p.m.-7:30p.m. Speaker: Local female pastor

Small Group

7:30 p.m.-8:30 p.m.

- Discuss Message: What rang true for you? Why?
- Choose 2 key questions from list or M&Ms
- One girl shares history (10 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Meeting

- ✓ Instruct one girl to prepare to share history next week
- Mentors announce location of next week's small group meeting

10/29 Small Group — Meet off Campus**Small Group**

6:30 p.m.-8:30 p.m.

- Choose 2 key questions from list or M&Ms
- One girl shares history (10 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Meeting

- ✓ Remind girls we will not meet next week
- ✓ Ask one girl to prepare history for two weeks

11/05 No Meeting**Homecoming/Drama Production****11/12 Large Group—Meet at CBC****Large Group**

6:30 p.m.-7:30 p.m. **Speaker: Mentor Panel**

Small Group

7:30 p.m.-8:30 p.m.

- Discuss Message (15)
 - What will I take away from this message?
 - What struck a chord with me?
 - How will I implement this truth to my life?
- One student shares history (10 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Week

- ✓ Ask one girl to prepare history for next week
- ✓ Remind girls of meeting location for next week

11/19 Small Group Meet Off Campus**Small Group**

6:30 p.m.-8:30 p.m.

- Choose 2 key questions from list or M&Ms
- One girl shares history (10 min)
- Q&A/Open sharing time
- Pray for history sharer and other requests

For Next Meeting

- √ Remind girls we will not meet next week—*Thanksgiving*

For Two Weeks

- √ Instruct girls about the end of semester meeting's affirmations, gifts and party
- √ Remind girls we will meet in small group classrooms first then proceed to party

11/26 No meeting

Thanksgiving Break

12/03 Large Group—Meet at CBC

Small Group

6:30 p.m.-7:45 p.m. Affirmations

Large Group

7:45 p.m. – 8:30 p.m.

- Party time



A Bit About Me

Name:

Birthday:

Hometown:

Dorm/Rm:

Email:

Phone:

Major:

Year at CBC:

1. 3 Favorite movies:

Favorite animal:

2. Favorite Scripture:

Favorite color:

3. Favorite type of music:

Favorite song:

4. Favorite snack food:

Favorite restaurant::

5. A place you want to visit:

Missions trip:

6. 3 Favorite books beside Bible:

Favorite author

7. Favorite store:

Leisure activity:

8. Favorite game:

Favorite sport:

9. Best way for you to learn:

Favorite flower:

10. Favorite Holiday:

Something you dislike:

11. A bit about your family:

Something you like:

A Covenant

My Goal is God Himself, not joy nor peace nor even blessing, but Himself, my God
-Oswald Chambers-

We have seen and known some people who seem to have found this deep center of living, where the fretful calls of life are integrated, where no as well as yes can be said with confidence What here is urged are secret habits of unceasing orientation of the deeps of our being about the inward light, ways of conducting our inward life so that we are perpetually bowed in worship, while we are also very busy in the world of daily affairs. What is here urged are inward practices of the mind at deepest levels, letting it swing like the needle, to the polestar of the soul.

-Thomas Kelly-

This is a place where

What I Need

.

What I Have to Give . . .

Expectations

<i>Expectations mentors have of the Students</i>	<i>Expectations Students may have of the mentors</i>	<i>Are they reasonable?</i>
<ul style="list-style-type: none"> ✿ <i>Participate with schedule</i> ✿ <i>Confidentiality</i> ✿ <i>Honesty</i> ✿ <i>Teach ability</i> ✿ <i>Open mindedness</i> ✿ <i>Respect of other in group</i> ✿ <i>Intentionality for growth</i> ✿ <i>Have fun</i> ✿ <i>Seek opportunities to mentor</i> <ul style="list-style-type: none"> -- <i>Timothy Connection</i> ✿ <i>Be a good model-- Wholeistic</i> <ul style="list-style-type: none"> -- <i>Good student</i> -- <i>Relationships</i> -- <i>Choices</i> -- <i>Responsibility</i> -- <i>Christlikeness</i> ✿ <i>Recognize boundaries</i> <ul style="list-style-type: none"> -- <i>Respect time and privacy</i> -- <i>Balance: when its ok to contact mentor when not to</i> 		

KEY QUESTIONS

1. If you could live anywhere in the world where would it be and why?
2. What is one achievement in your life that you are proud of?
3. What would you like your friends at CBC to remember about you after graduation?
4. Who are three heroes/influencers in your life?
5. What do you expect/plan to do with your major?
6. What is your fondest memory from your childhood?
7. If you could have a conversation with anyone from history, who would you pick?
8. If you had to give up something you do everyday for a week, what would you give up and why?
9. What is the best advice you have ever received?
10. Pick three positive words to describe yourself.
11. What do you want God to do in your life this semester?
12. What does it mean to you to "trust God"?
13. Tell about a scary or embarrassing moment.
14. What are your 'non-negotiables' in a committed dating relationship?
(values, characteristics, beliefs, likes/dislikes, etc..)
15. What is the best way to handle conflict with a friend?
16. What advice would you give to an incoming freshman?
17. What are two things you absolutely know to be true about God?
18. What is something God really likes about you?
19. What do you do when you're lonely?
20. If you could change one thing about yourself, what would it be?

M&Ms
(My Memories)

Choose only one question to answer and share about. Limit sharing to 2-3 minutes at most.

Green= What do you do well?

Share a victory memory

What was your greatest season of growth?

Share a growing memory

Red= What makes you angry?

Share an angry memory

What makes you blush?

Share an embarrassing moment

Blue= What makes you sad?

Share a sad memory

What do you fear?

Share a scary memory

Orange= What makes you Laugh?

Share a funny memory

What about your family?

Share a fun family memory

Brown= What makes you cry?

Share an emotional memory

What are you insecure about?

Share an insecurity memory

Yellow= What makes you happy?

Share a happy memory

What about your childhood?

Share a happy childhood memory

My Personal Goals This School Year

Physical

Goal:

Strategy:

Spiritual

Goal:

Strategy:

Academic

Goal:

Strategy:

Relational

Goal:

Strategy:

My Personal Long-Term Goal (Beyond CBC)

Goal:

Strategy:

History Sharing Guidelines

Everyone has a story to tell. But not everyone has a receptive, non-judgmental audience to listen to that story. Your small group will be that audience. You will be trusted with individual life stories from everyone in your group and you will respond by entrusting them with your own life story.

Keep the following guidelines in mind as you prepare to share:

- Be real and transparent — remember this was one of our group's expectations
- Respond to this statement (or some variation) — the three or four most critical experiences, moments, people, or events that forged who I am today are..."
- Be creative — include timelines, maps, photos, scrapbooks, etc.
- Keep your eye on the time — you will have only 15-20 minutes so make the most of it.
Remember you will not be the only one sharing that day so be mindful of the time.
Avoid spending time on pebbles, give us the big rocks.
- Trust us — we will not judge or disclose. Remember we made a covenant which included confidentiality, trust, and respect.
- Trust God — He has redeemed both your history and your future. They are His to use for His glory and to fulfill His purpose.
- Move on — our purpose in sharing is not to dwell on our past mistakes, failures or victories, but to celebrate what God has done while moving forward in expectation of what He is yet to do.

Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus (Phil 1:16)

APPENDIX 2

SURVEY 1: STUDENT/MENTOR QUESTIONNAIRE

1. Do you feel you have a voice in the world?
2. Do you feel you have a voice in the church?
3. Do you think people listen when you speak?
4. Do you speak up when things bother you?
5. Do you keep emotions bottled inside?
6. Do you feel you are intelligent?
7. In a classroom setting, do you feel you learn better from someone you trust?
8. Do you often say nothing when you disagree with someone or a situation?
9. Do you feel qualified to teach others subjects you are familiar with?
10. Do you think the church encourages women to be silent and not use their voice?

APPENDIX 3

SURVEY 1 RAW DATA

QUESTION	R-1	R-2	R-3	R-4	R-5
1. Do you feel you have a voice in the world?	Yes	Yes	Yes	Yes	Yes
2. Do you feel you have a voice in the church?	Yes	s-t	Yes	Yes	Yes
3. Do you think people listen when you speak?	Yes	s-t	s-t	s-t	m-t
4. Do you speak up when things bother you?	S-t	s-t	Yes	No	Yes
5. Do you keep emotions bottled inside?	S-t	No	No	Yes	No
6. Do you feel that you are intelligent?	No	Yes	s-t	Yes	Yes
7. In a classroom setting, do you feel you learn better from someone you trust?	Yes	Yes	Yes	Yes	Yes
8. Do you often say nothing when you disagree with someone or a situation?	No	No	No	No	s-t
9. Do you feel qualified to teach others subjects you are familiar with?	Yes	Yes	?	Yes	Yes
10. Do you think the church encourages women to be silent and not use their voice?	Not my church	In head leadership	no	no	Yes

KEY:

s-t = Sometimes

m-t = Most of the Time

QUESTION	R-6	R-7	R-8	R-9	R-10
1. Do you feel you have a voice in the world?	No	No	No	No	s-t
2. Do you feel you have a voice in the church?	Yes	No	s-t	Yes	Unk
3. Do you think people listen when you speak?	Women	Hope	s-t	No	s-t
4. Do you speak up when things bother you?	Rarely	Yes	Yes	No	s-t
5. Do you keep emotions bottled inside?	s-t	s-t	No	No	Yes
6. Do you feel that you are intelligent?	Yes	m-t	Kinda	Yes	Yes
7. In a classroom setting, do you feel you learn better from someone you trust?	Yes	Yes	No	Yes	Yes
8. Do you often say nothing when you disagree with someone or a situation?	s-t	s-t		Yes	Yes
9. Do you feel qualified to teach others subjects you are familiar with?	Yes	Yes	Yes	Yes	s-t
10. Do you think the church encourages women to be silent and not use their voice?	s-t	no	no	no	No

QUESTION	R-11	R-12	R-13	R-14	R-15
1. Do you feel you have a voice in the world?	s-t	Maybe	s-t	s-t	s-t
2. Do you feel you have a voice in the church?	Yes	s-t	No	No	Yes
3. Do you think people listen when you speak?	Yes	Yes	s-t	No	s-t
4. Do you speak up when things bother you?	s-t	s-t	no	Yes	s-t
5. Do you keep emotions bottled inside?	No	Yes	Yes	s-t	Yes
6. Do you feel that you are intelligent?	Yes	Yes	s-t	Yes	s-t
7. In a classroom setting, do you feel you learn better from someone you trust?	Yes	Yes	Yes	Yes	Yes
8. Do you often say nothing when you disagree with someone or a situation?	No	s-t	Yes	No	s-t
9. Do you feel qualified to teach others subjects you are familiar with?	Yes	No	No	Yes	Yes
10. Do you think the church encourages women to be silent and not use their voice?	no	s-t	yes	s-t	no

APPENDIX 4

ONE-ON-ONE INTERVIEW QUESTION SET

1. What are your thoughts of your mentoring group?
2. What are your thoughts about your mentor?
3. What are your thoughts about your other mentorees?
4. What are your thoughts about the other groups?
5. What would make the experience better?

APPENDIX 5

FINAL SURVEY: STUDENT

1. Please answer the following:

1) class rank (freshman, sophomore, etc.) 2) on-campus or commuter 3) age

2. My mentor was a

☐ My mentor was a faculty member ☐ spouse of a faculty member ☐ college staff member ☐ church staff member

Other (please specify)

3. Please describe your current relationship with your mentors and fellow mentorees.

4. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree
My mentor was available to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor was distant and aloof	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor cared for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor prayed with me and for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor helped my academic studies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor showed interest	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Agree	Agree	Disagree	Strongly Disagree
in my calling/passions				
My mentor was also my professor in the classroom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor helped my spiritual life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)				

5. Please rate the following about your fellow mentorees

	Strongly Agree	Agree	Disagree	Strongly Disagree
My fellow mentorees were available to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees were distant and aloof	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees cared for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees prayed with me and for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees helped my academic studies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees showed interest in my calling/passions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees were in my classes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fellow mentorees helped my	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Agree	Agree	Disagree	Strongly Disagree
spiritual life				
Other (please specify)				

6. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree
I believe a faculty member serving as a mentor enhances classroom learning.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a mentoring program is necessary at CBC	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe mentoring made my semester better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would participate in the mentoring program again	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe all students should have the chance to be mentored	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe dorm halls should be organized by major (e.g. counseling hall, preaching halls, honors halls. etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe mentoring	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Strongly Agree

Agree

Disagree

**Strongly
Disagree**

**groups should
be organized
by major**

Other (please specify)

7. What aspects of the mentoring program did you find most helpful?

8. What aspects of the program did you find were least helpful?

9. If you were able to design a mentoring program for current CBC students, what aspects would your program include? Why?

10. Please give any additional positive or negative feedback on the mentoring programs at CBC.

APPENDIX 6

FINAL SURVEY: STUDENT-DATA

1. Please answer the following: 1) class rank (freshman, sophomore, etc.) 2) on-campus or commuter 3) age

Senior on-campus 24

senior; on campus; 23

1- Junior 2- on-campus 3- 21

1) Senior 2) Commuter 3) 23

1. Sr. 2. Commuter 3. 23

2. My mentor was a

	Response Percent	Response Count
faculty member	60.0%	3
spouse of faculty member	40.0%	2
college staff member	0.0%	0
church staff member	0.0%	0
Other (please specify): I also had other mentors off campus		1

3. Please describe your current relationship with your mentors and fellow mentorees.

very open and focused on doing life together. im a pretty honest person, so i think i bring that to my mentoring relationships. i asked deep questions and found deep answers. i also found that many of my mentors are for different parts of my life or different seasons. some deal with me as a girl, some dealt with issues of my past, others helped with relationships, while still others challenged me spiritually or intellectually. and for all of my mentors, i pursued the relationship with them, not the other way around. i always wanted mentors, and i finally found the strength to go to people i admired and connected with and just

plugged myself in. i dont even think i really asked them to mentor me. I just asked questions and allowed them to speak into my life. naturally some mentors didnt last overly long, and others i didnt have a strong connection with, but i learned something from each of them and continue to learn from the ones who currently pepper the various areas of my life. I have mentors as young as a couple years ahead of me in life to the upper 60's. its truly been fun to watch God give me people to learn from.

Good friends with mentor; havn't really kept in touch with fellow mentorees

we talk from time to time, not often at all. most of our conversation is pretty shallow.

There is a bond between us that I feel like will always be present. If we don't see each other for a while, we just pick right back up where we left off. I talk to me mentor everyday and I am now interning under her.

Ummm....met 2 times. for about an hr. talked about surface level stuff. I have had no communication with her since I left Seasons

4. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree	Rating Average	Response Count
My mentor was available to me	60.0% (3)	20.0% (1)	20.0% (1)	0.0% (0)	1.60	5
My mentor was distant and aloof	20.0% (1)	20.0% (1)	20.0% (1)	40.0% (2)	2.80	5
My mentor cared for me	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
My mentor prayed with me and for me	80.0% (4)	20.0% (1)	0.0% (0)	0.0% (0)	1.20	5
My mentor helped my academic studies	20.0% (1)	20.0% (1)	40.0% (2)	20.0% (1)	2.60	5

My mentor showed interest in my calling/passions	60.0% (3)	40.0% (2)	0.0% (0)	0.0% (0)	1.40	5
My mentor was also my professor in the classroom	20.0% (1)	40.0% (2)	0.0% (0)	40.0% (2)	2.60	5
My mentor helped my spiritual life	60.0% (3)	20.0% (1)	0.0% (0)	20.0% (1)	1.80	5

5. Please rate the following about your fellow mentorees

	Strongly Agree	Agree	Disagree	Strongly Disagree	Rating Average	Response Count
My fellow mentorees were available to me	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
My fellow mentorees were distant and aloof	0.0% (0)	0.0% (0)	80.0% (4)	20.0% (1)	3.20	5
My fellow mentorees cared for me	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
My fellow mentorees prayed with me and for me	60.0% (3)	20.0% (1)	20.0% (1)	0.0% (0)	1.60	5
My fellow mentorees helped my academic studies	20.0% (1)	40.0% (2)	40.0% (2)	0.0% (0)	2.20	5

My fellow mentorees showed interest in my calling/passions	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
My fellow mentorees were in my classes	20.0% (1)	40.0% (2)	20.0% (1)	20.0% (1)	2.40	5
My fellow mentorees helped my spiritual life	60.0% (3)	20.0% (1)	20.0% (1)	0.0% (0)	1.60	5

6. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree	Rating Average	Response Count
I believe a faculty member serving as a mentor enhances classroom learning.	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
I believe a mentoring program is necessary at CBC	100.0% (5)	0.0% (0)	0.0% (0)	0.0% (0)	1.00	5
I believe mentoring made my semester better	80.0% (4)	20.0% (1)	0.0% (0)	0.0% (0)	1.20	5

I would participate in the mentoring program again	80.0% (4)	20.0% (1)	0.0% (0)	0.0% (0)	1.20	5
I believe all students should have the chance to be mentored	100.0% (5)	0.0% (0)	0.0% (0)	0.0% (0)	1.00	5
I believe dorm halls should be organized by major (e.g. counseling hall, preaching halls, honors halls. etc.)	0.0% (0)	20.0% (1)	40.0% (2)	40.0% (2)	3.20	5
I believe mentoring groups should be organized by major	0.0% (0)	40.0% (2)	40.0% (2)	20.0% (1)	2.80	5

7. What aspects of the mentoring program did you find most helpful?

I assume this is about Seasons from CBC. i enjoyed the way my group really connected with one another and enjoyed making time to be together. we weren't in the same activities, but that made our time together more valuable. i also enjoyed having multiple mentors in different lifestages. some of my mentors i related to more easily than others.

It was a safe place to relax and have fun while learning from amazing women of God.

i liked when the mentors were more open with us. It helped more with my process of everything knowing how they went through situations and the outcomes they had. Reflecting on those things with them, and seeing the passion they had was very beneficial.

The fact that we were all so different (interests, personality's, ect) was actually very beneficial for our group. We all gained knowledge from one another that we did not come into the group with.

Multiple Mentors-this way if my mentor was unavailable and I needed to talk something out I could contact one of my other Mentors

8. What aspects of the program did you find were least helpful?

my group was lucky, but ive also been part of mentoring groups where nobody really clicks or where some people feel deeply connected to the "mentor" and others don't feel they can relate at all. This is why I am not sure putting people into mentoring really works. Those connections between people to open up about life arent always there, and the promise of "mentoring" that can't deliver because the mentor and mentoree just dont see eye to eye could be utterly frustrating. When the connection is right, people want to grow and learn together. if the connection is wrong, it stifles growth and creates a "have to" approach to learning that doesn't really motivate people to learn or grown in relationship. they are just "doing" one more "good" thing.

None

When the whole group met and we had guest speakers. they were nice sometimes, but then I think of the long-term affects of them coming and what I could draw from them, I dont think they were very beneficial.

Loved it all

The goal sheets- my mentor looked at it once and didn't look at it again.

9. If you were able to design a mentoring program for current CBC students, what aspects would your program include? Why?

i wouldnt design one. its happened before and it seems to fail every time. i think from the top down, mentoring as a way of life needs to be practiced, Its not hard to pray and seek out students God may be easily putting before you to invite into your home and life. If faculty would being to value mentoring relationships as a part of belonging to CBC's family, students who are being mentored will create a hunger in other students to also seek mentors for their life. And sometimes those mentors won't be from CBC! there simply aren't enough people to share at CBC with all the students and all their needs. I only speak from experience, but once I learned how to search out mentors and develop relationships that mentored me,

I began to find mentors everywhere. So to me, its a mindset, not a program that really will lead to effective spiritual growth in students. Try to make a cookie cutter approach to whats going on in our lives and you'll miss the mark 9 times out of 10. But simply engage in life with us wherever we are on the journey and let the process God has us in shape how and what you share in mentoring.

I would model it after the program at CBC

I would group them by major/calling (some majors may not necessarily correspond to what the person wants to do), because that way the group can build a special bond and have more relevent discussions. The one-on-ones would stay included. Those were key to really getting personal with the individual and helping them specifically.

Everything that I experienced in my own; Prayer, sisterhood, affirmation, respect, honesty.

Multiple classes & Major Specific groups. Alot of the girls in my group were conseling majors and I had no classes with them-since we were all upper classmen.

10. Please give any additional positive or negative feedback on the mentoring programs at CBC.

i think the above pretty much sums it up. mentoring is great, it is needed. but not another program. what is truly needed is an atmosphere of community and relationship building where mentoring is just a natural part of what happens around here in our lives.

none

At times I really felt like my mentor wasn't interested in being available for me.

I think that every girl should do this. I never had a "mentor" before Seasons, and being involved in this helped me to realize how important a mentor relationship is for accountability and spiritual growth. I also loved that the groups were formed by the leaders in the program, not the students. It helped me to know, love and grow in relationship with people that I never would of otherwise.

I loved the Large group sessions. It would have been neat to be able to talk to the speaker in our small groups and be able to have meaningful converstations with them. It is always a little difficult to raise personal questions in a larger group. I also felt like the speakers were again surface level. I thought we could have gone so much deeper in a year.

APPENDIX 7

SURVEY: NON-SEASONS PARTICIPANTS

1. During your time at CBC, were you involved in a mentoring relationship?

2. No (Skip to question 6) Yes. My mentor was a

☐ faculty member
 ☐ spouse of faculty member
 ☐ college staff member
 ☐ church staff member

Other (please specify)

3. Please describe the nature of the mentoring relationship (formal, informal, planned meetings, etc.)

4. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree
My mentor was available to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor was distant and aloof	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor cared for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor prayed with me and for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor helped my academic studies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor showed interest in my	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Agree	Agree	Disagree	Strongly Disagree
calling/passions				
My mentor was also my professor in the classroom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mentor helped my spiritual life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<div></div>			

5. What aspects of your mentoring relationship did you find most helpful? least helpful?

6. Please list your current ministry and work context.

7. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree
I believe a faculty member serving as a mentor enhances classroom learning.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a mentoring program is necessary at CBC	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe all students should have the chance to be mentored	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Agree	Agree	Disagree	Strongly Disagree
I believe dorm halls should be organized by major (e.g. counseling hall, preaching halls, honors halls. etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe mentoring groups should be organized by major	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)				

8. If you were able to design a mentoring program for current CBC students, what aspects would your program include? Why?

9. Are you currently mentoring other women? Are you currently being mentored? Please describe your current mentoring relationships.

10. Do you have any helpful mentoring books/curriculum you would recommend?

APPENDIX 8

SURVEY: NON-SEASONS PARTICIPANTS – DATA

1. During your time at CBC, were you involved in a mentoring relationship?

No

There was no official mentoring program and "mentor" wasn't used as often in our regular terminology as it is now. That being said, yes. I had someone who mentored me...Sister Jenkins.

Not per se. There were people that made a huge difference in my life, but not mentors in the true sense of the word..

I have been at CBC 4 1/2 years, and I have NOT been involved in a mentoring relationship with someone from the school.

Yes

2. No (Skip to question 6) Yes. My mentor was a

	Response Percent	Response Count
faculty member	100.0%	1
spouse of faculty member	0.0%	0
college staff member	0.0%	0
church staff member	0.0%	0
Other (please specify)		2
Missionary		
Seasons Volunteer		

3. Please describe the nature of the mentoring relationship (formal, informal, planned meetings, etc.)

It was informal but constant. Because we saw each other so often in classes, rehearsals, tours, she was more personal than just a teacher in front of a class. She talked to me when I missed my mom or had a big decision to make, she offered to help me financially during a really difficult time, I was invited to her home. She was like that with all of us and that made me more willing to trust her and open up to her personally. We talked about ministry philosophies, reaching the lost, healthy practices in a church, appropriate behavior as a young minister, etc. I learned a lot from her (and some music too!).

Formal - it didn't work so well. She was really inconsistent. I felt like often times she saw me as a "mission." It wasn't like I could just talk to her.

Planned meetings with informal 1 on 1 meetings twice a semester.

4. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree	Rating Average	Response Count
My mentor was available to me	66.7% (2)	33.3% (1)	0.0% (0)	0.0% (0)	1.33	3
My mentor was distant and aloof	0.0% (0)	33.3% (1)	0.0% (0)	66.7% (2)	3.33	3
My mentor cared for me	66.7% (2)	0.0% (0)	33.3% (1)	0.0% (0)	1.67	3
My mentor prayed with me and for me	66.7% (2)	33.3% (1)	0.0% (0)	0.0% (0)	1.33	3
My mentor helped my academic studies	0.0% (0)	33.3% (1)	66.7% (2)	0.0% (0)	2.67	3
My mentor showed interest in my calling/passions	33.3% (1)	33.3% (1)	33.3% (1)	0.0% (0)	2.00	3
My mentor was	33.3%	0.0%	33.3%	33.3%	2.67	3

also my professor in the classroom	(1)	(0)	(1)	(1)		
My mentor helped my spiritual life	66.7% (2)	33.3% (1)	0.0% (0)	0.0% (0)	1.33	3
Other (please specify)						1

My mentor was genuine and approachable.

5. What aspects of your mentoring relationship did you find most helpful? least helpful?

Her availability was helpful...I never felt like a burden or a bother to her. Looking back, I realize that there were many other students asking for her time, but she never made me feel like one of many.

Don't know if I found something "most helpful" - I definitely appreciated her prayers. Least helpful - it got to the point where I didn't want to meet with her because she was so emotional about stuff. I wanted someone to DO life with, someone I could talk to, but someone I could laugh with, too.

I appreciated a relationship with someone who was older, wiser, and had been where I was. Someone who would listen and offer encouragement, prayer, and sound advise. It's nice to know that what you're going through is normal. Aka, You aren't crazy. :)

6. Please list your current ministry and work context.

I am a stay-at-home mom....work in my church with the music ministry, Secretary of Womens Ministry....Involved on the Event Planning comm.

I work in a church as the music department's administrative assistant.

Family teacher for a group home

Presently I am a stay-at-home mom and do some pulpit supply preaching about 4 times a year. I was a senior pastor of a church in MS for 4 full years prior to becoming a stay-at-home mom.

Currently a student at CBC, graduating in 2 months, continuing to graduate school. Currently involved in a greeting/welcoming ministry.

I am a youth sponsor, on the Wednesday night rotating preaching schedule, and leader of the women's group.

7. Please rate the following

	Strongly Agree	Agree	Disagree	Strongly Disagree	Rating Average	Response Count
I believe a faculty member serving as a mentor enhances classroom learning.	16.7% (1)	83.3% (5)	0.0% (0)	0.0% (0)	1.83	6
I believe a mentoring program is necessary at CBC	66.7% (4)	33.3% (2)	0.0% (0)	0.0% (0)	1.33	6
I believe all students should have the chance to be mentored	40.0% (2)	60.0% (3)	0.0% (0)	0.0% (0)	1.60	5
I believe dorm halls should be organized by major (e.g. counseling hall, preaching halls, honors halls. etc.)	0.0% (0)	33.3% (2)	50.0% (3)	16.7% (1)	2.83	6

I believe mentoring groups should be organized by major

16.7% (1)	33.3% (2)	50.0% (3)	0.0% (0)	2.33	6
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Other (please specify) 1

I believe mentoring teaches students in a way that classroom instruction cannot.

8. If you were able to design a mentoring program for current CBC students, what aspects would your program include? Why?

I believe the criteria listed above would be a great start! Also...a time where the mentor and the student could interact outside of the school. I believe that would build trust if the student were going thru something would be more likely to tell the mentor about it.

1- I would include formal, structured times and informal, fun times so that the relationship is well-rounded and genuine. In counseling, there is a need to keep some of that separate and to focus on the main issue or struggle. But, I believe mentoring is for the purpose of influencing the whole person and should be approached as such. 2- I would do my best to understand that each mentoring relationship will be different and, therefore, look different in terms of schedules or topics of conversation. I would set goals but leave room for new goals to be formed as the relationship progresses. 3- Though availability is important, I would establish boundaries and keep them so that I remain available to the rest of my life and so that the relationship does not grow to an inappropriate point.

I think I'd make it optional, not necessarily mandatory - because for a mentoring relationship to be successful, it must be desired by both parties, not just required.

Definitely include a major oriented program. I think this would not only help the unity of the group, but the ability to be challenged by peers. This would probably also allow for similar personalities to be together. Maybe an open forum blog?
See below

A safe environment, time for play and serious discussion, 1 on 1 time off campus.

9. Are you currently mentoring other women? Are you currently being mentored? Please describe your current mentoring relationships.

Right now I am actually mentoring a woman who has a struggling marriage.

I am currently mentoring other women both in a formal, structured program and informally through intentionally seeking relationships with young women who I believe need some guidance and/or encouragement. I also do have women in my life - both peers and elders - who I would consider mentors to me on a regular basis, though it is not through a formal program of any kind.

I have mentored other girls in the youth groups that I youth pastored - and I was mentored in 1-on-1 discipleship with my youth pastor's wife for a year and a half (weekly) following my giving my heart to God. As an adult, I went to counseling for about 6 months and I consider that to have been a very beneficial mentoring relationship.

I am currently mentoring a young lady in Seattle. We try and connect on a weekly basis and we share a blog. It's just an open place for us both to share where we are at. I have found when I am vulnerable with Lexi, she has the desire to be vulnerable with me. I am currently being mentored - BY YOU. AMAZING. As I've gotten to know you, I think I've finally realized what a mentoring relationship SHOULD look like. The ability to TRUST came naturally (which it should). Also, I like that it's more than just "here's your homework for the week." We talk. Also, it's not just about me calling you and saying I want to talk. It's DOING LIFE TOGETHER SO MY DREAMS CAN LIVE!!!!!!

No. It gets pretty lonely after graduation and I'm bad at long distance relationships.

10. Do you have any helpful mentoring books/curriculum you would recommend?
LOL...the Bible!

I am embarrassed to say that I do not because I am not much of a reader. I have, however, read a couple of books of mentoring that I did not find incredibly helpful. I'm open to recommendations!

I really don't. I have a discipleship book for new believers about the basics of Christianity/fundamentals for the faith.

Do I look like I read!? ;)

I would just suggest teaching basic counseling principles to the mentors. The best mentors had all the basics of counseling down as well (whether naturally or trained I'm not sure).

APPENDIX 9

PROPOSAL FOR WOMEN'S MINISTRY MINOR

A Proposal for a Minor in Effective Ministry to Women

Rationale

In *Preaching that Speaks to Women*, noted author and preacher, Dr. Alice Mathews says this about theological education for women,

So many women, gifted by God, do not develop their gifts for witness and ministry because they do not believe they can or should. Christian women who do shoulder the task of preparation for service to Jesus Christ sometimes find that male colleagues question their “right” to pursue biblical and theological studies in a Christian college or seminary. In some schools, certain courses are closed to them. They may have professors who do not take them seriously. Administrators sometimes write them off as being in school merely as “husband hunters.” It is not surprising that their self-confidence falters or that they fall back into what Saiving called “the underdevelopment or negation of the self.”¹

May this never be true at Central Bible College, an institution started with the help of mighty women of God.

The Assemblies of God was pioneered by brave souls, touched by the Spirit of God. As God poured out His Spirit, men and women were converted, baptized in the Holy Spirit, and sent out to the ends of the earth. The Assemblies of God is a denomination that credentials and ordains women for church ministry.

As an Assemblies of God educational institution, Central Bible College, also affirms and endorses God's calling upon gifted women. Since its inception, CBC has

¹ Mathews, 122.

trained women for the work of the ministry. However, many female students will never be senior pastors, nor do they feel a calling to that ministry. In large numbers, our female alumnae serve as support staff, women's ministry leaders, Sunday school teachers, wives, mothers, church workers and Teen Challenge directors rather than in official "pastoral" titles. As the training ground for ministers and missionaries, CBC must train women for the actual ministries they will be directly involved with after their graduation from Central Bible College.

Thus, a necessity to add courses directly relating to women and their varied ministry roles within the Church arises. The minor should consist of theological, historical, catechesis and practical courses, with the goal of meeting the unique spiritual and academic needs of female students. The following proposed minor reflects initial steps toward:

- A women's ministry minor consistent with CBC's stated mission "to educate and train ministers, missionaries and Christian workers to serve the Lord Jesus Christ in and through the local church."
- A women's ministry minor consistent with CBC's stated purpose, goals, objectives, and institutional priorities. Specifically, to provide courses of study that are designed to equip women with biblical knowledge, general education, and practical ministry skills which will enhance their personal life, ministry in the church, and Christian service in the world.
- A women's ministry minor that addresses the necessity to train Pentecostal women to communicate biblical truth(s) explicitly drawn from the text(s) and to apply it in a relevant manner to the current cultural context regardless of the chosen form of delivery.
- A women's ministry minor that addresses the necessity to offer courses which prepare Pentecostal women to meet the broader demands of their ministry contexts.

Proposed Learning Outcomes for a Minor in Effective Ministry to Women

As a result of this minor, students should be able to:

- Demonstrate an understanding of the unique balance of women ministers in the local church.
- Create a written plan for spiritual formation in women model for the local church.
- Create a written women's ministry model for the local church.
- Demonstrate a spiritual maturity by mentoring female underclassmen.

Required Core Courses

- **Catechesis for Women (3 Hours) – New Offering**

This course focuses on Christian discipleship for women, with in-depth biblical discussion and a historical view of women's religions throughout the ages.

- **Psychology of Women/Women's Ways of Knowing (3 Hours) – New Offering**

This course examines the specific psychology of women, as well as women's unique ways of learning and understanding.

- **Biblical & Cultural Analysis of Women (2 Hours) – New Offering**

This course analyzes a biblical, exegetical study of women in the Bible and culture with the purpose of creating a redemptive hermeneutic of women in the Bible and in the Church.

- **PR 303 Homiletics II (3 Hours)**

The practice of the preparation and delivery of sermons. Class criticism takes up a major portion of this course. Attention is given to the development of rhetorical elements. Prerequisite: PR 202 Homiletics 1.

- **BI 282 Hermeneutics II (2 Hours)**

An advanced study of hermeneutical theory and its application to the Biblical text. Students will be instructed in the exegetical process and will be required to demonstrate their learning in the production of an exegetical paper. Prerequisite: BI243 Hermeneutics 1, EN 203 Composition 2.

- **Women in Ministry (3 Hours) – This is a current CBC offering**

This course is taught on a rotational basis. It offers a historical and theological apologetic for women in church leadership.

- **PS 252 Crisis counseling (2 Hours) OR SS 362 Social Dynamics for women. (2 Hours) OR MI/SS 282 Women in Islam (2 hours)**

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VITA

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